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"INDEPENDENT IN EVERYTHING."

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THE LITERARY UNION.

NEW SERIES.

JUNE, 1850.

VOL. I. No. 6.

I.

PRIMITIVE CHURCH.

- 1.—*AN INQUIRY into the Constitution, Discipline, Unity and Worship of the Primitive Church, that flourished within the first three hundred years after Christ. Faithfully collected out of the Fathers and extant writings of those ages. By Peter King, Lord High Chancellor of England. A work of the Seventeenth Century. American Edition, with an Introduction by George Peck. New-York: G. Lane & P. P. Sandford. 1841.*
- 2.—*HISTORY of the Planting and Training of the Christian Church by the Apostles. By Dr. Augustus Neander, Ordinary Professor of Theology in the University of Berlin, Consistorial Counsellor, etc. Translated from the third edition of the original German, by J. E. Ryland. Phila. 1844.*
- 3.—*GENERAL History of the Christian Religion and Church: from the German of Dr. Augustus Neander. Translated by Joseph Torrey, Professor of Moral and Intellectual Philosophy in the University of Vermont. Second American Edition. 3 vols. Boston: Crocker & Brewster. 1849.*
- 4.—*A COMPENDIUM of Ecclesiastical History. By Dr. John C. L. Gieseler, Consistorial Counsellor and Ordinary Professor of Theology in Gottingen. From the fourth edition. Revised and Amended. Translated from the German by Samuel Davidson, LL. D., Professor of Biblical Literature and Ecclesiastical History in the Lancashire Independent College. 2 vols. New-York: Harper & Brothers. 1849.*

THE History of the primitive Christian Church is peculiarly interesting. To know the customs, usages, and discipline of the churches planted by the apostles and their immediate successors, is important now, when men are surrounded by so great a variety of sects, each claiming to be right, and each pronouncing others to be wrong. It is important, also, to know the principles upon which the early Christian churches were founded; because principles never change, and because men in the present age are apt not sufficiently to regard the old landmarks which time, and their adaptation to all the various circumstances in which men are placed, have proved. To trace the gradual departure of the church from the simplicity of its first organization, and the insidious creeping in of that spirit of pride and self-love, which has since wrought such mischief, and so often crucified Christ anew in the house of his professed friends; to notice the growth of Creeds and Confessions of Faith, which, whether true or false, formed no part of primitive church polity; and to gather from the writings of the apostles and early Christian fathers the customs and usages of the churches of their times; all these, must be, not only interesting, but invaluable to the humble and anxious inquirer. But the limits of a review will hardly allow so wide a range of inquiry, and we shall therefore confine ourselves to principles and matters of fact relative to the churches planted by the apostles and their successors during the first three centuries.

It may be proper in the present connection, to notice the state of the world at the time of our Saviour's advent. Man, since the fall, has felt a sense of sin, of disobedience to a power or powers which he has considered superior to himself. In the absence of positive knowledge derived from revelation concerning his disobedience and the being offended, he has invented sensuous forms in which he imagines his deities to reside, and to them offered propitiatory sacrifices. To appease the wrath of his offended deities, he has performed weary pilgrimages to distant shrines, imposed upon himself cruel penances, and even sacrificed his children—nay, himself—to gain the favor of his god. This state we call Paganism. It took an almost infinite variety of forms, depending much upon the general intelligence of different nations, but the leading idea was the same in all. It was then spread over the whole world, excepting that little country occupied by the descendants of Abraham. They possessed the Old Testament Scriptures, the Law and the Prophets:

they knew of the True One God. Yet such was the ignorance and superstition of even the highest dignitaries of the Jewish Theocracy, that they considered the outward fulfillment of the letter of the tabular and ceremonial law, to be the whole duty of man. They, therefore, depended for acceptance with God upon the forms and ceremonies instituted by Moses. They could not discern in the sacrifices and offerings of the Mosaic Ritual, a type of the Great Sacrifice foretold by the prophets. When they read of the kingdom of the Messiah, who should come of the lineage of David, they saw not the promise of his spiritual reign in the consciences of men, but expected a temporal prince, who should free them from the thralldom of the Roman yoke, and go on conquering and to conquer the nations; who should elevate the sign of Judah, before which every knee should bow, and every tongue confess that the God of Israel, and they his chosen people, were full of honor, and might, and majesty, and whose right it was to reign. They looked upon all other nations as permitted only for a time to prosper, and gloated in their imaginations upon the depth of degradation to which they would soon be hurled. With the characteristic arrogance and pride of self-conceit and ambition, they could not entertain the conviction that *they* were really sinners and needed the Holy One to teach them to become as little children, repenting of their sins, and turning from them. They had no sins to repent of, or if any, the sacrifices which they offered in the temple at Jerusalem, blotted them out.

The Heathen world and the Jewish nation stood, therefore, on the same footing as respects their dependence upon sacrifices and offerings—upon outward forms and ceremonies. The latter possessed a knowledge of the True God, His law, His warnings and His promises; they prided themselves upon their adoption as His peculiar people—the seed of Abraham—to whom only were the promises of the Covenant: the former, though ignorant of the True God, and ignorant of their duty, felt a sense of sin, and endeavored by sacrifices, and pilgrimages, and penances to propitiate the deities they supposed they had offended. Such, in brief, was the state of the religious world eighteen hundred and fifty years ago.

Four thousand years after the creation, the Advent of Jesus Christ was heralded by the angel of the Lord to the Shepherds on the plains of Bethlehem, and a multitude of the heavenly host sang a new song to their astonished auditors:

"Glory to God in the highest, and on earth peace, good will to men!" The Eastern Magi, taught by ancient prophecy, and led by a glorious "star," sought and found him who was the Prince of Life. In a lowly manger, wrapped in swaddling clothes, they found him who was ordained to teach mankind the principles and practice of true religion. In manhood's prime the meek and lowly Jesus, knowing, as only the Son of God could know, the high estate to which man should aspire, and which he might enjoy, imprinted the hills and plains of Palestine with his weary footsteps, and in the solemn assembly and in the fields—in the way and by the wayside—on the mountains and on the restless waves, he lifted up his voice and taught the people "as one having authority."

Gieseler states that the Jewish "religion when judged, not by the partial priestly form which it had then received, but as drawn from its original documents, and pervaded by the living prophetic spirit which animated it as there described, must have marvelously revealed itself to every human breast as directly certain, as the only true source of human happiness. It was the aim and object of Jesus to awaken, by his life and doctrine, this prophetic element of the Mosaic religion, but in a purer form, and in greater development, among his countrymen; and to bring it into the hearts of men as a spontaneous principle of action. By such spiritual regeneration alone could the Jewish people be delivered even from external corruption; and we cannot doubt that Jesus would gladly have affected this outward deliverance also. But his plan extended far wider, although the germs which lay in the compass of his ministry proceeded forth and became visible, for the most part, after he had left our world." [Vol. I. p. 65.]

The author just quoted thus speaks of the development made by our Saviour of the spirit of the law and the prophets:

"THE religious ideas of the Old Testament, had obtained within him a new and higher life, reaching far beyond the local and temporal form handed down among the Jews by tradition. The Old Testament conception of a *Theocracy* was transformed in him into the high idea of the *kingdom of God*, in which men, animated by the Spirit of God, should be united with Deity and one another in moral unity. This kingdom of God he wished, as the Messiah, to establish on earth; on which account he required of his cotemporaries, sunk as they were in the external and literal, first of all, *change of heart*, that they might be susceptible of the Spirit of God; next *faith* in himself as the Christ, that by yielding itself up to the higher spirit, even the weaker mind might be elevated to free communion with God. It follows, of course, that nothing stood more in his way than that

Pharisaic righteousness which rested on works. Hence he leveled his attacks chiefly against it. He did not indeed abolish the ceremonial law of Moses, constantly observing it himself; but he could not look upon it in any other light than as an expression of inward religious feeling; and all value attached to religious external observances, independently of true devotional feelings, was worthless in his eyes. (Matt. xii. 1, ff.; xv. 1, ff.; v. 24; xii. 9.) So far as he designated the free development of this internal religious feeling, the only genuine religious culture, it necessarily followed from his doctrine, and must have been sooner or later expressed publicly by his disciples, that no religious law for man can be in the form of a rule that requires something *merely external*. Thus the removal of the ceremonial law necessarily followed his teachings. In like manner Jesus confined his immediate efforts to the Jews alone, avoiding contact with the Gentiles, out of regard to the very prejudices of his nation. (Matt. x. 5; xv. 21-28.) But still there lay always in his doctrine, which rejected all reliance on externalities, an adaptation for all mankind, as he himself often intimated with sufficient distinctness. (Matt. viii. 11, 21, 43.") [Vol. 1, p. 66.]

A few unknown, unlearned, unhonored men, his chosen companions, followed the Great Teacher, and learned from his lips the fundamental truths of true religion, and saw him day by day live out his teachings. But it was a difficult matter for them to realize that the kingdom of God was an inward reign of righteousness in the believer. They, in common with their countrymen, expected the Messiah to be a temporal prince, and when Jesus Christ promised that afterwards he would appear to judge the world, when they read in the prophets descriptions of Messiah's reign, they interpreted all the images and figures as relating to his temporal reign.

"THESE sensuous expectations could not at once be eradicated from their minds, without at the same time endangering their faith in Jesus; but they were gradually purified and spiritualized by a series of events. Probably the closing fortunes of Jesus' life, though even they did not destroy those sensuous hopes, were required to convince the disciples that God's ways are very different from man's expectations, and to confirm their faith in the Divine mission of Jesus; while at the same time they furnished the highest examples of a mind renouncing the earthly—entirely devoted to God, and of a self-sacrificing love.

"The Pharisees cotemporary with Jesus, affected and exasperated by the truth of his doctrine, did not rest till they had brought him to the death he had long foreseen. Delivered up to them by a disciple, after he instituted, shortly before, a *covenant supper*, as a symbol of internal union with him, and of unity among his disciples themselves, he was accused by them of insurrection before *Pontius Pilate*, and condemned to death. The

courage of the disciples, which had almost vanished away, returned after his resurrection with so much strength and purity, that an unshaken attachment to Jesus was now to be expected from them, even amid outward renunciations of his cause. It was reserved, however, for later occurrences to correct many remaining prejudices. Thus it was some time before they fully understood the last commission of Jesus to carry the glad news of the beginning of God's kingdom on earth to all nations, to invite all into it, and to initiate them by baptism." [Gieseler, vol. 1, pp. 67, 68.]

After the ascension of Christ, the little band of his disciples met daily, for religious worship, and anxiously waited for the fulfillment of the promise that the Holy Spirit should be poured out upon them. The day of Pentecost arrived. It was the tenth day after the ascension. The disciples were assembled in a chamber praying for the descent of the Spirit. Their petition was granted; a new life was kindled in their souls. They preached Christ and him crucified to the multitudes gathered about them on account of the strange manifestations of Divine power. Every man in his own tongue heard the gospel preached; and thousands were soon added to the church. The Jewish leaders immediately commenced against them a grievous persecution. Stephen was stoned, and many of the disciples fled to other countries, and there preached the new doctrine with signs and wonders accompanying. Saul or Paul, one of the bitterest persecutors of the believers, was converted while on his way to Damascus with authority from the Sanhedrim to bring whoever he might find of that way bound to Jerusalem, to be punished, and afterward became the chief apostle to the Gentiles. Churches sprung up in various parts, and it was not long before the Gentile churches were perplexed by Pharisaical Jewish believers who contended that it was necessary that before the Gentiles could be received into fellowship with them, they must be circumcised and keep the ceremonial law. In other words, they must un-nationalize themselves. The church at Antioch where this dissension commenced, finally sent Paul and Barnabas, who had resided with them a long time, to Jerusalem to consult the apostles, and elders, and church there. The apostles and elders, after much discussion and consultation, brought the matter before the church, and James, the brother of Jesus, proposed a plan of settling this vexatious question, which was adopted. It required that Gentile believers should "abstain from meats offered to idols, and from blood, and from things strangled, and from unchastity."

It may be well in this connection to briefly state the two

leading ideas in the Jewish churches at this period. Many of the members of the Jewish churches, believed that the laws and forms instituted by Moses, were still binding upon them, and all true believers, Jew or Gentile ; that the religion of Jesus, was only a higher development of Judaism, requiring, in addition to its demands, faith in Christ and obedience to the rules he had instituted. Peter required a vision to teach him that all men are alike in the sight of God, that the Gentiles were included in the covenant of grace, not by works, but through faith.

The other, and the true idea was, that Christ had fulfilled the law, and therefore all the forms and ceremonies of the Mosaic economy were no longer binding on men. Circumcision, sacrifices, and offerings were of no importance. Faith in Christ and obedience to the moral law in its spiritual sense were all that was necessary, in a true believer. The covenant made with Abraham, upon which the Jews relied, embraced two distinct promises ; the first was the promise of temporal blessings consequent on obedience to the commands of God ; the second was the promise of spiritual blessings of which all the families of earth should partake. The first part of the covenant the Jews had uppermost in their minds ; and, as Moses had provided a way to receive the Gentiles into Jewish privileges, they were slow to learn that the Gentiles could partake of the spiritual blessings of the second part of the covenant, without submitting to the prescribed form ; they could not at once realize that Christ, by fulfilling in himself all the demands of the law, had therefore placed both Jew and Gentile on the same footing.

Let us now proceed to consider the constitution of the primitive church. Before doing this, however, let us look at the meanings attached to the word church, as used among ancient Christians. Lord King gives the following principal ones :

" 1. THE church universal, that is, of all those who, throughout the face of the whole earth, professed faith in Christ, and acknowledged him to be the Savior of mankind. This is what they call the catholic church, for catholic signifies the same as universal.

" 2. The word church is frequently to be understood of a particular church, that is, of a company of believers, who at one time, in one and the same place, did associate themselves together, and concur in the participation of all the institutions and ordinances of Jesus Christ with their proper pastors and ministers. In this sense we must understand the church of Rome, the church of Smyrna, the church of Antioch, &c.

"3. The word church is sometimes used for the place where a particular church or congregation met for the celebration of divine service.

"4. I find the word church once used by Cyprian for a collection of many particular churches, who mentions in the singular number 'the church of God in Africa and Numidia.' Else I do not remember that I ever met with it in this sense in any writings, either of this or the rest of the fathers; but whenever they would speak of the Christians in any kingdom or province, they always said in the plural, the churches, never in the singular, the church, of such a kingdom or province.

"5. The word frequently occurs for that which we commonly call the invisible church, that is, for those who, by a sound repentance, and a lively faith, are actually interested in the Lord Jesus Christ.

"6. The word church is frequently to be interpreted of the faith and doctrine of the church.

"But the usual and common acceptation of the word, is that of a particular church, that is, a society of Christians, meeting together in one place, under their proper pastors, for the performance of religious worship, and the exercising of Christian discipline." [Primitive Church, p. 20 and on.]

"Every where in the epistles of the New Testament, Christians of the same city appear as members associated together to form one *ecclesia* (church.) This unity never represents itself as something which is yet to take place, but as the original form, having its ground from the beginning in the essence of the Christian consciousness; and the party divisions which threatened to dissolve this unity, appear rather as a morbid affection which had crept in later, as in the Corinthian church. And if portions of the church sometimes formed separate assemblies in the houses of such individuals as possessed local conveniences for the purpose, or who were eminently qualified to edify those who assembled in their dwellings, by the preaching of the word; yet this was something which did not occur till later, when the communities that were already regularly organized became more numerous; and those who met in such assemblies did not by so doing separate themselves from the great whole of the *community* which subsisted under that *guiding senate*." [Neander, vol. 1, pp. 185-6.]

A Christian church must be composed of professed believers in Jesus Christ as the Savior. The officers of the early churches were bishops or presbyters, and deacons. Neander says, "that the name *episcopoi* or bishops, was altogether synonymous with that of presbyters, is clearly evident from those passages of scripture where both appellations are used interchangably. Acts 20, comp. v. 17 with v. 28; Ep. to Titus c. 1, v. 5 with v. 7, and from those where the office of deacon is named immediately after that of bishop, so that between these two church offices there could not still be a third intervening one. Ep. to Philipp. 1: 1; 1 Tim. 3: 1 and 8. This interchange in the use of the two appellations shows that

they were perfectly identical. [Neander's Church Hist. vol. 1, p. 184.]

Ignatius, who lived in the beginning of the second century, first expressed these church officers by the distinct titles of bishops and presbyters, appropriating the title of bishop to the more immediate overseer of a church; and that of elder or presbyter, to him who had no particular care of a church, but assisted the bishop; the title bishop implying the actual care of a flock, the latter the power to do so. The bishop was the chief executive of the church in any particular place; the presbyters, with his permission, could perform any or all of his official functions. They were called by the same titles. [See Lord King's Prim. Church.]

The office of a bishop or presbyter was to manage the general affairs of the church, to teach, preach, baptize, and in general to guide the deliberations of the church; but the *office of teaching* was not exclusively committed to them, for *all Christians*, originally, had the right of trying to edify the brethren in the public assemblies. At a somewhat later period the elders (bishops and presbyters) alone taught publicly.

The office of a deacon was to look after the poor, distributing the alms of the church, and attendance at the Lord's table. Deaconesses were appointed in some churches to look after the female members, so that no occasion for scandal should be given to unbelievers.

In the churches planted by the apostles, the officers were appointed by them; but in later times the churches chose their own officers. For instance, when the office of bishop became vacant, the church assembled in one place to elect a person to fill that office. Lord King says, "So Sabinus was elected of Emerita 'by the suffrage of all the brotherhood'; which was also the custom throughout all Africa, 'for the bishop to be chosen in the presence of the people.' And so Fabianus was chosen to be bishop of Rome 'by all the brethren who were met together in one place for that very end.' At the ordination of the clergy, the whole body of the people were present. Bishop Cyprian writes from his exile to all the people of his diocese, that 'it had been his constant practice in all ordinations to consult their opinions, and by their common counsels weigh the manners and merits of every one;' therein imitating the examples of the apostles and apostolic men, who ordained none but with 'the approbation of the whole church.'" [Prim. Ch. pp. 37-8.]

The ordination of bishops was performed by the united voice of the neighboring bishops, and by the imposition of hands. And without this concurrence of other bishops, no one could legally be constituted a bishop.

"CLEMENT of Rome cites the following rule, as one which had been handed down from the apostles, relative to the appointment to church offices: *that they should be filled according to the judgment of approved men, with the consent of the whole community.* Where asking for the assent of the whole community had not yet become a mere formality, this mode of filling church offices had the salutary effect of causing the votes of the majority to be guided by those capable of judging, and suppressing divisions; while at the same time no one was obtruded on the community, who would not be welcome to their hearts. They were not designed to exercise absolute authority, but to act as presiding officers and guides of an ecclesiastical republic; to conduct all things with the co-operation of the community as their ministers, and not their masters." [Neander, Vol. 1, p. 189.]

A church had also the power in general session to censure or depose any officer. Clemens Romanus calls the censures of the church "the things commanded by the multitude."

"No offenders were restored again to the church's peace, without the consent of the whole diocese; so Cyprian writes, that before they were admitted to communion 'they were to plead their cause before all the people.' And it was ordained by an African synod, that except in danger of death, or an instantaneous persecution, none should be received into the church's peace 'without the knowledge and consent of the people.'—[Prim. Church, pp. 36-7.]

To make a general statement, then, no business was transacted without the consent of the church. Communications from one church to another were read before the church, and in its name sent.

All candidates were received into the church by the ordinance of baptism. The common form was by immersion. Neander says, "it was only with the sick, where the exigency required it, that any exception was made; and in this case baptism was administered by sprinkling. It was administered at first only to adults, as men were accustomed to conceive baptism and faith as strictly connected. We have all reason for not deriving infant baptism from apostolic institution. Irenæus is the first church teacher in whom we find any allusion to infant baptism." [Neander, vol. 1, pp. 310-11.]

The early Christians were accustomed to hold meetings for public worship on the first day of the week. They observed it as holy time, and in joy and gladness, because the

resurrection of Jesus took place on that day. Barnabas writes: "We keep the eighth day with gladness, on which Christ arose from the dead." So Ignatius: "Let us keep the Lord's day, on which our life arose through him." Justin Martyr says, that "on Sunday the Christians assembled together, because it was the first day of the week, on which God, out of the confused chaos, made the world, and Jesus Christ, our Savior, arose from the dead; for on Friday he was crucified, and on Sunday he appeared to his disciples, and taught them those things that the Christians now believe." Oigen advises his auditors to pray unto Almighty God, "especially on the Lord's day, which is a commemoration of Christ's passion; for the resurrection of Christ is not only celebrated once a year, but every seven days. This day was usually called both by the Greek and Latin churches, "the Lord's day."

All churches were left to their own freedom respecting rites and ceremonies: each being at liberty to follow their own customs and usages, or to embrace those of others, if they pleased. Hence there was a great diversity of methods in conducting divine services, and they did not consider that a perfect uniformity of rites was necessary to Christian unity. Firmilian writes, "that in most provinces many rites were varied according to the diversities of names and places; but yet never any one for this broke the peace and unity of the church." [Prim. Ch. p. 283.]

The public services of the Lord's day in the ancient churches, appear to have been conducted in the following order. The congregation being assembled, the first act of divine service was the reading of the Scriptures, or the writings of the apostles, and eminent fathers. Then followed the singing of Psalms, in which the whole congregation joined. Then followed a sermon of about an hour's time in delivery. After the sermon was ended, as Justin Martyr writes, "they all rose up, and offered their prayers unto God." After this the minister prayed "with a modest and bashful voice," but he did not use any prescribed form. They prayed with their eyes shut, and "stretched out their hands in the figure of a cross." After this followed baptism and the celebration of the Lord's supper, in some churches, but in others they were celebrated in the morning. When the celebration of the eucharist was to begin, all, except the communicants, departed. Previously, however, in some places, the people made their voluntary offerings, "presenting,

according to their ability, bread, or wine, or the like, as the first fruits of their increase." Then the minister gave a discourse touching the nature and object of the sacrament. Then followed a prayer over the elements, by him who officiated, to which the people responded, *Amen*. The deacons then distributed them to the people. They then sung a hymn or psalm to the praise and glory of God. Next followed a prayer of thanksgiving to God for His inestimable grace and mercy, to which was subjoined a collection for the poor. And thus the services of the Lord's day closed.

The following general summary will be made in order to bring before the mind at one view the distinctive features of apostolic Christianity.

The original test required of a person professing Christianity, was, that he profess faith in Jesus Christ as the Savior of men.

All such, in any place, when baptized, and united together with their proper officers, constituted the church of that place; and each church was wholly independent of any other ecclesiastical body.

The form of church government was republican, that is, the officers were appointed by the church as a corporate body, and all business was transacted in the name of the church. It is true, abuses soon crept in, and the officers usurped authority, but such was the original church constitution.

In conclusion, when we consider the monarchical and aristocratical spirit of the times in which the Christian church was instituted, it clearly points to a more than human spirit which constituted it on strictly democratic principles; so that every Christian should feel that sense of the equality of all, which is the spirit of true religion. As all men are alike in the sight of God, so all men in the Christian church should have equal privileges—but every one in his proper sphere. The vote of a bishop, whatever his personal influence might have been, counted no more than that of his weakest brother. This equality of churches and members must again prevail when men shall be united in one common brotherhood—when men shall love God supremely, and their neighbors as themselves.

R. R. S.

II.

THE WAYS OF THE HOUR; *A Tale.* By the Author of "*The Spy*," "*The Red Rover*," &c., &c. New-York: George P. Putnam, Broadway. 1850. pp. 512, 8vo.

PROBABLY in no department of government have fewer abuses been practiced and fewer crimes been committed than in the Judiciary. It is proper, however, to make a distinction in favor of Criminal, as compared with Civil Jurisprudence, because motives of a selfish and mercenary character, are usually stronger than a simple desire for the administration of justice. Hence litigation in common law for pecuniary considerations, oftener presents instances of corruption procured through the same motives, than are observable in the statutory punishment of crime where the offence is of a more public character. This accounts for the obvious fact that testimony is generally of a less *ex parte* character in criminal than in civil suits. Another cause may exist in the fact that men—except those of the most degraded stamp—have less compunction in depriving their fellow men of their rights in property, than of consigning them to the lasting ignominy which attaches itself to crime. To the honor of the Bench, be it said, it has usually resisted the introduction of these abuses with a dignity and an ardor becoming its high functions; though its ermine has occasionally been disgraced in the incumbency of a Bacon and a Jeffries, and others of less ability and less infamy. The mischief has originated in those whose interest or pleasure it has been to encourage the evil passions, rather than those whose duty it has been to adjudge their results.

While, however, we are congratulating ourselves upon the general purity of our judicial system, we must not forget the dangers to which it is exposed from the imperfections of its agents. The bias of prejudice has worked and will work irreparable wrong, so long as human infirmities endure. To expect testimony utterly impartial would be perhaps a virtual imputation of a want of the commonest sympathies of humanity; to expect a judgment absolutely infallible would be to endow humanity with the omniscience of the Deity. Notwithstanding the stringency of the laws governing the impanneling of the jury, there are intrinsic difficulties in the way of their literal execution. The natural abhorrence for crime—which abhorrence is an instinctive and proper inhab-

itant of the human breast so long as it affects not the innocent—is apt to assume the force of testimony and assist in fastening the ignominy of guilt upon the accused. In popular governments, too, public sentiment and public feeling—though usually right, and less liable to inflict personal injustice than the Machiavelian policy which must govern the administration of an autocracy or a monarchy, as it cannot as in the latter cases act from definite and fixed design—sometimes bear with a crushing force upon the object of their suspicion, and usurp the place of testimony and of law, in awarding to him the penalty of guilt. Credulity is natural in the same proportion that society is unsophisticated; there is a natural tendency in man to believe—a tendency somewhat modified by reflection, it is true, but sufficient to abet rumor in creating an opinion, if a reasonable possibility of its truth appear. Again, men have so much of what is called *pride of judgment*, and adhere with so unwise and selfish a tenacity to an opinion once formed and expressed, that the testimony must be convincing which prevails upon them to change it. In addition to this credulity, there is a craving love for the horrible and the strange, which can find satisfaction only in that which outrages the feelings and insults the judgment. It seeks anxiously to believe what is unreasonable—to establish what cannot be comprehended. The minds which are embraced not in this class, but in one antagonistic to it, are, though equally tenacious of their opinions, comparatively few. Artifice—not Nature—has made men skeptics.

When to this natural credulity, and to this love for what is most marvelous, we add the vulgar and contemptible desire so prevalent in too many classes of society, to abase those, who, by natural or by acquired ability, or by the conventionalisms of our social laws, occupy a higher position than themselves in the circles of the world—nay, when private and perhaps hereditary, or, as it was anciently termed *feudal malice*, assisted by the baser motives of mercenary gain, is brought to bear, then indeed—if ever—shall we witness popular weakness in its most culpable form—the legal profession, a kennel of bloodhounds ready to subserve any private interest that can pay—the jury, slaves to do as directed—and the judge, a hireling or a coward.

Strange as it may seem to the optimist, there is not wanting, we believe, a large majority of the public, who have seen, or believe they have seen, in a neighboring state, a

spectacle answering very closely the above description. And were it not for the conservative powers vested in the chief magistracy, and the recuperative vigor of our institutions, the exhibition would be replete with cause for sorrow and dread.

A hasty perusal of the book, the title-page of which we have quoted, has led us to the foregoing reflections. The heroine of the story—bearing the alias of Mary Monson, came in the character of an *incognita* to a county town ycleped Biberry—likewise an alias—situated near New-York, for purposes known only to herself, but which were subjects of anxious inquiry to the gossips about her. The family in which she boarded consisted only of Peter Goodwin, a drunkard, his miserly, vixenish wife, and a German woman recently from her native country. Soon after her domestication in the family, the house was burned, Mary Monson barely escaping with her furniture and wardrobe from the flames. Among the articles belonging to the Goodwin's, saved from the fire, was a bureau in which the old woman had formerly kept her horde of gold. Two partial skeletons, supposed to be the remains of Goodwin and his wife, were dug from the ruins, each bearing marks of a heavy blow on the skull. The result of the inquest held over the remains, was a verdict of murder implicating Mary Monson as the criminal. This verdict was supposed to be justified by the finding in her purse, of a piece of gold proved to have belonged to the old lady, besides a large quantity of American coin which could not be identified, but which bore a common resemblance to a store frequently exhibited by her. Mary Monson was in consequence thrown into jail, to await her trial at the next Oyer and Terminer to be held in that county.

Although the accused was a young lady of highly refined education and sensitiveness, she seemed not very seriously impressed with the dangers of her situation; on the contrary she made ample arrangements for a comfortable and even luxurious sojourn in the place of her confinement, until the arrival of the time—as she insisted—for her acquittal.

Meanwhile public opinion—ever active in favor or against an accused party—directed all its energies, backed by covetous heirs and villainous attorneys, to procure her conviction. Undisturbed by this, she pursued her usual amusements—interrupted only by occasional consultations with her legal advisers, and nocturnal visits to the neighboring city (having in her possession a set of keys fitting the jail

locks)—until the day of trial. When this arrived, she fancied she had prepared her counsel by her wily suggestions and other machinery which they knew nothing of, for a triumphant acquittal. Her counsel, one a gentleman of great reputation and practice in the city, and the other a scoundrelly and vulgar practitioner, notwithstanding an elaborate and earnest defence, carried on, on the one part in the most approved legal style, and on the other by the assistance of collusion and finesse, both overmatched by the trickery of the prosecution, failed in procuring an acquittal; and the judge was forced, against his opinion of her innocence, to pronounce the sentence of the law. At this critical moment—after the prisoner had exhausted all apparent and common means of defense, and all her rhetoric in a personal appeal to the court against the injustice of which she was being made the victim, Peter Goodwin was conducted, in his own proper person, into the court—all the result of her machinations. Judge, jury, counsel, all, were thunderstruck, except the eccentric and singular being whose ingenuity had devised the whole plot.

Then came the trial for the murder of Mrs. Goodwin, at which nearly the same testimony was presented, with a strong probability of another conviction;—a probability strengthened by the increased determination of the prosecuting counsel—the increased effort of the heir to the Goodwin property, and the excited caution of the government witnesses. The prisoner's counsel were forced—so conclusive was the testimony—to nearly abandon her cause in despair. During the cross-examination of a Mrs. Burton, the principal witness against her, the prisoner asked the privilege to propose a few questions, and obtained the consent of the court. The tenor and connection of the questions were such, as not only to entirely exculpate the accused and fix upon the witness at the stand the crime of stealing the money, but to show to the satisfaction of the court that the burning of the house and the death of Mrs. Goodwin and the German woman—whose remains were before sworn to be Peter Goodwin's—were purely accidental.

The most striking points in the character of the heroine, were her ability to inspire in the breasts of all with whom she came in contact, so great an affection for herself, as to place them under her almost unlimited control, and an under-current of insanity, which it appeared was hereditary in her family. It was this insanity which prompted her eccentric

maneuvering in preparation for the trial—which withheld from her counsel a knowledge of her own designs and of circumstances, which, if known, would at once have relieved her from the odium of the crime. “There was method in her madness,” very much like the instinct of genius or the judgment of a profound and grasping intellect.

It has been plainly the author’s design to illustrate the difficulties in securing the administration of justice under popular governments; and it is our present purpose to consider how he has executed it. His opposition to the present system of trial by jury, and his hatred of the New Code, have acquired such strength and earnestness, as in many cases not only to lead him into the commission of gross improprieties as an American citizen, but to cover him with ridicule for his impotent and ridiculous assault upon our generally-progressive institutions. With him, it is not enough to say that chances are sometimes presented and taken advantage of, to cover the successful assaults of private malice upon the innocent, but to satisfy the intrinsically aristocratic propensities of his nature—propensities seldom the growth of an American soil—he cannot abstain from denouncing the principles most peculiar to our government, as those least in accordance with the naturally-guaranteed rights of man. He can be considered only an exotic, indigenous where none are his superiors, few his peers, and many his inferiors;—an exotic whose untimely removal into an atmosphere genial to republican freedom but withering to the arrogance of caste, has paralyzed the nobler impulses of humanity common in all climes, without liberalizing those sentiments our social system is so well calculated to encourage. The unfavorable influences of Americanism have never before been so forcibly indicated in the works of our author; because, probably, their work has now become more perfect. We have before marked the spirit which solaced itself in caricaturing the peculiarities of American mind and manners, and was content with the ignoble notoriety of burlesquing natural etiquette by parading fragments of a code *sui generis*, as the only one observed in good society. With the frivolities resulting from so harmless a weakness, it were unwise to quarrel; but there is no impropriety in noticing the new direction taken by this frenzied attachment to what is foreign.

A point is sought to be made against the institution of a jury-trial, by elaborately imagining all the abuses that may creep into it. And to illustrate the skill with which the

advances are made, let us quote a few sentences descriptive of one method of corruption, of which the author informs the public through the tongue of Timms, the country attorney of Biberry.

"By the way, Timms, you have not explained the pillowing process to me."

"I should think the word itself would do that, sir. You know how it is in the country. Half a dozen beds are put into the same room, and two in a bed. Waal, imagine three or four jurors in one of these rooms, and two chaps along with 'em, with instructions how to talk. The conversation is the most innocent and nat'r'l in the world; not a word too much or too little; but it sticks like a bur. The juror is a plain, simple-minded countryman, and swallows all his room-mates say and goes into the box the next day in a beautiful frame of mind to listen to reason and evidence! No, no; give me two or three of these pillow-counsellors, and I'll undo all that the journals can do in a single conversation. You'll remember, 'squire, that we get the last word by this system; and if the first blow is half the battle in war, the last is another half in law. O! its a beautiful business, is this trial by jury."

This, and similar practices, purport to be the common method of conducting jury trials and are dwelt upon with such tedious prolixity from one end of the book to the other, that a charitable belief is half formed in the reader's mind that the author supposed himself describing a reality. We have not room to note the other methods of corrupting the jury-box, "of which," he says, "so much use is made around every court-house in the state." As a somewhat notorious and successful litigant, he may well be supposed to be acquainted with the means to secure a verdict in certain localities, though the sweeping character of his assertions, will generally be considered as arguing the ignorance of prejudice.

The bench receives a passing notice:

"It would seem that every known expedient of man has been resorted to, to render it corrupt, feeble, and ignorant; yet he would be a hardy, not to say an audacious commentator, who should presume to affirm that it is not entitled to stand in the very foremost ranks of human integrity.

"Ill paid, without retiring pensions, with nothing to expect in the way of family and hereditary honors and dignities; with little, in short, either in possession or in prospect, to give any particular inducement to be honest, it is certain that, as a whole, the judges of this great republic may lay claim to be classed among the most upright of which history furnishes any account. Unhappily, popular caprice, and popular ignorance, have been brought to bear on the selection of the magistrates, of late; and it

is easy to predict the result, which, like that on the militia, is soon to pull down even this all-important machinery of society to the level of the common mind.

"Not only have the obvious and well-earned inducements to keep men honest—competence, honors, and security in office—been recklessly thrown away by the open hand of popular delusion, but all the minor expedients by which those who cannot think might be made to feel, have been laid aside, leaving the machinery of justice as naked as the hand. Although the colonial system was never elaborated in these last particulars, there were some of its useful and respectable remains, down as late as the commencement of the present century. The sheriff appeared with his sword, the judge was escorted to and from the court-house to his private dwelling with some show of attention and respect, leaving a salutary impression of authority on the ordinary observer. All this has disappeared. The judge slips into the county town almost unknown; lives at an inn amid a crowd of lawyers, witnesses, suitors and horse-shedders, as Timms calls them; finds his way to the bench as best he may; and seems to think that the more work he can do in the shortest time is the one great purpose of his appointment. Nevertheless, these men, *as yet*, are surprisingly incorrupt and intelligent."

A key to these views may be found in the fact that "the judge now about to try Mary Monson, belonged to an old historical New York family, a thing of rather rare occurrence in the great movement of the times, and he possessed a hereditary tact in discerning persons of his own habits of life. Almost at a glance, he perceived that the prisoner had the air, manners, countenance and finesse, of one accustomed, from infancy, to good company." He who smiles at this is assured by the author that "the smile will betray ignorance, rather than denote the philosophy that he may fancy controls his opinions." No one can read the book so far and wonder at the senile forgetfulness which allows our author to say (p. 287) of this discriminative scion of a baronial stock, "he stood so much in awe of this particular counsel, (one Williams, a Biberry attorney,) who had half a dozen presses at his command, that it required a strong inducement to bring him out as he ought to be, in opposition to any of his more decided movements."

All the principal modifications wrought out in these latter days, receive a share of comment. Listen to the remarks put into the mouth of Dunscomb, the gentlemanly and erudite 'New York lawyer'—the individual evidently chosen as the medium for making known the author's views:

"This is an age of emancipation; prudent grey-headed men become deluded, and exhibit their folly by succumbing to a wild and exceedingly

silly philanthropical hurrah! Even religion is emancipated! There are churches, it is true; but they exist as appendages of society, instead of being divine institutions, established for the secret purposes of unerring wisdom; and we hear men openly commanding this or that ecclesiastical organization, because it has more or less of the savor of republicanism. But one new dogma remains to be advanced—that the government of the universe is democratical—in which the ‘music of the spheres’ is a popular song; and the disappearance of a world a matter to be referred to the people in their primary capacity. Among other absurdities of the hour is a new law, giving to married women the control of their property, and drawing a line of covetousness across the bolster of every marriage bed in the State!"

A somewhat striking feature in “*The Ways of the Hour*,” is the love passage of Dr. McBrain and Mrs. Updyke. The Dr. was a New York physician of some three score years, who had been thrice single and twice married, and had fallen into the silken meshes for the third time, under the coy blandishments of a widow of forty years and upward. Dr. McBrain is pictured as a model gentleman and physician of the old school—one well qualified to give currency to any precedent. We are therefore to conclude that the ancient *regime* forbade not the gentle and bashful toying and sighing of sensitive and poetical lovers of two and three-score years. And, as we are not favored with criticisms on the structure and orthoepy of the blushing swain’s love-speeches, and as a vail is kindly drawn over the timid but impassioned glances of the half-reluctant widow, the picture is to be regarded as the writer’s *sine qua non* of what wooing and wedding should be. At the conclusion of the ceremony, (p. 171) “covered with blushes, she was handed by the bride-groom into his own carriage, which stood at the church-door, and the two proceeded to Timbully.

As for Anna Updyke, she went to pass a week in the country with Sarah Dunscomb; even a daughter being a little *de trop*, in a honey moon.”

Anna Updyke, daughter of the now Mrs. McBrain, was, during this, preparing for her marriage with another and somewhat prominent character in the story; an event conducted with all the proprieties of the Platonic and temperate attachment of a couple of about twenty and twenty-four years. These incidents might be considered comparatively unimportant, were not the work designed as a text-book to instruct in manners, morals, and proprieties, as well as a critique on such as lack the orthodoxy of “polished society.”

Apropos of this, it is proper to state that the principal proof of Mary Monson's hallucination, existed in the fact of her refusing to live with her husband, *vicomte Laroche forte*, a worn-out debauchee, with whom in her youth she had been entrapped into a marriage.

The freedom of the Press is regarded in a somewhat unusual and extremely unfavorable light. As a political agent, it is supposed to have been an active means of instituting *The Ways of an Hour*; while its application to the perversion of justice is described, not as an occasional, but a common event. If the Press espouse the right, it is considered a case so extremely rare as only to form an exception to its general character of mercenary depravity. The necessity for a censorship is discussed and decided on, with all the *sang froid* that distinguished the Premiership of a Metternich or the Rule of a Romanoff.

The vein of sarcasm running through the whole work, is in no place more contemptible for its weakness or amusing for its misdirection, than where it assumes the feature of ridicule of American peculiarities of idiom and pronunciation. In fact, there may be observed a general tendency in his writings towards the assumption of the school-master's duties, so far as they have reference to the pointing out of orthoepical defects. Still it is to be apprehended that the indifferent reader will impute the parade of criticisms, seemingly so puerile, to a pedantic desire in the author for publishing his own acquaintance with what grammarians style "good usage." Looking upon it as a criticism, a regret naturally arises that the proof-sheets of the work were not submitted to its author, that it might be shorn of such orthographical peculiarities as are rejected by a large proportion of both American and English writers. We are not sure, however, in view of his reverence for the antiquated in politics, law, and social conventionalisms, that such an emendation could have found favor at his hands. Medieval writers may have tolerated a greater license in letters, than is sanctioned by those of the present day.

The truth of the proposition, that this is essentially a practical age, is in nothing more evident than in the obvious design manifested by novelists to inculcate a moral or establish a sentiment. Works of fiction are no longer written merely to please; they have a farther, if not a higher aim;—one to which the narrative is made subservient. Contrast the work under consideration with some of our author's

earlier productions—those upon which our countrymen have justly been accustomed to look with national pride. We do not mean to quarrel with the novelist for extending his sphere of action—for proposing more than to amuse his readers in the delineation of nature as it is developed in the human heart; but when he assumes the functions of the teacher and betrays the carping spirit of the cynical critic over the civil and social codes of our country, it is our right as well as our duty to bestow a passing glance upon his work. In the present instance, we think the American reader will feel less humiliation in the obvious caricature drawn, than in the as obvious, bitter and presuming spirit of the artist. In that, are the melancholy proofs of a mind so irreparably diseased—so envious of the co-recipients of the common blessings our country affords, that their very brightness dazzles his inflamed vision and blinds him to their contemplation. Hence he has unfortunately described a series of incidents, such as occur only once in an age or a century, as characteristic of American law and justice—as the general rule of their working, rather than as an exception.

III.

C E L U T A .

BY T. H. CHIVERS, M. D.

SERAPH-FACED was my Celuta—
Meekly mild her Angel-beauty—
Doing good she deemed her duty—
Loving all she wished to know ;
All God's highest, holiest nature
Was expresed in this sweet creature—
Heaven's own face lived in each feature
In the Days of Long Ago.

On the Asphodelian Meadows,
In the cool refreshing shadows
Of the Trees of God, we made us
Beds of flowers as white as snow,

Where we lay, while on before us
 Flew the Angel-Hours in Chorus,
 Making all the air odorous
 In the Days of Long Ago.

Like some Cygnet silver-breasted,
 On the rushes newly nested—
 Or, like Moses when he rested
 Cradled on the wave below ;
 So, my head lay on the pillow
 Of thy bosom's milky billow
 Underneath the Weeping Willow,
 In the Days of Long Ago.

There, with watchful eyes beholding
 God's sweet Eden-flower unfolding
 All her heavenly beauty, holding
 To the Cross of Christ below ;
 I did seem in God's own presence,
 In the Realms of Peaceful Pleasance,
 Like our first-born Eden-Peasants
 In the Days of Long Ago.

As the glorified Orion
 From the Mount that he did die on,
 Saw the Pleiades of Zion,
 Clad in garments white as snow,
 Up in heaven in glory pining—
 Through my tears—(deep grief divining—)
 I now see the far-off shining
 Of the Days of Long Ago !

Grief, not age, has made me hoary !
 Death has made my whole soul sorry !
 This my blue-eyed MORNING GLORY !
 Thou dost *more* than truly know ;
 But the hopes that we now cherish
 In our hearts, shall never perish,
 Till an Eden there shall flourish,
 As in Days of Long Ago.

Soon my sighing soul shall meet thee,
 Up in Heaven again to greet thee—
 Yielding, lest I should entreat thee
 With my heart's deep overflow—

In the flower-embalmed Abysses
Of the Eden-wildernesses,
Filled with Heaven's immortal blisses,
As in Days of Long Ago.

IV.

N A T U R E .

BY REV. P. H. SNOW.

NATURE, in her manifold forms and species of existence, is doubtless instructive; and some of her lessons are deeply impressive.

THE FIRE,—that “good servant but hard master,”—which glows upon our hearths for our comfort in the inclement season, warms our earth as it radiates from the sun, rumbles in the caverns beneath us and breaks forth upon the mountain tops with terrible desolation, darts athwart the sky in vivid lines of lightning, hangs upon our northern horizon like a forest and waves like branches in the breeze, is latent in the solid rock and in the coldest iceberg, and threatens, one day, to burst forth in universal conflagration.

THE AIR, which surrounds our globe for forty-five miles in depth, in which “we live and move and have our being,” is a ponderable substance of vast utility. Its waves and currents, its whirlwinds and tornadoes, its sweeping surges, and changing weight and temperature, and lessening density as you ascend, all benefit the animals that live within its influence, from the stupid moth up to man. Its perfect transparency allows the passage of the rays of light to our eyes; it conducts the sound to our ears by its vibrations; it wafts the fragrance of the lily and the rose from its native home that we may be refreshed by its inhalation; it purifies the earth, cleansing and sweetening it by ever-varying breezes; it pervades all things, as an ever-present spirit, never working ill, always doing good.

THE SOLID EARTH, which is our present habitation, speaks of its Maker in its several kingdoms; forming a laboratory, a cabinet, an herbarium, and a museum; affording a theater for the display of the power of the elements and the beauties of nature. Its mountains and solitudes utter solemn and sublime truths; its internal treasures tell the wealth and resources of Him who deposited there the silver, the gold and the jewels; its rills murmur and its torrents thunder the praise of God; its surface presents to our eyes countless forms of loveliness, filling the air with fragrance

and melody; its promises encourage enterprise and industry; and its motions and changes point you to Omnipotence and Infinite Wisdom.

THE SEA,—that mirror of the firmament above, which has both heaven and earth in it,—makes us meditative when we look upon it. Its glassy surface sleeps like almost breathless infancy, or by slight causes it arouses in majesty and fury, and gives terror to the tempest. It bears a hundred navies on its bosom; it is the highway of nations; it ebbs and flows by the laws of gravitation, and none can say to its waves “thus far shalt thou come and no farther;” it is the residence of thousands of finny tribes, and *there* the Leviathan sports with his companions; it receives the rivers of the world and is not full, for it sends up, in the silence of evaporation, the clouds which cannot be numbered, to pour out upon the plain, the mountain, and the desert, the rain whose drops mingle with the soil and produce universal verdure.

The FIRE, the AIR, the LAND and the SEA are full of sacred teaching. They are not God, and God is not *in* them in such a sense that you *must* see Him when you walk forth to muse among those works whose wisdom and utility we admire. The religion that rises no higher than the *sentiment* inspired by the contemplation of what is striking or magnificent or sublime, is mere Deism; sometimes less,—only Pantheism.

If we would see God in *nature* we must look for him in the lessons that he there impresses, and follow these guides to the *throne*, that we may bow in reverence and ask his will. In the spirit of disciples let us look at nature more attentively.

The inanimate creation seems to be entirely dead and inert. The stones, the soil, the mountains, all seem to have no power; not even that of resistance. The ball rolls until something stops it. But while this want of the properties common to *living* agencies has its use in rendering matter just what it is to us, for the purposes of art, do we find no evidence of any thing like life among its particles? Why does the ball ever cease to roll on the smooth plain? Does it not listen to the voice that calls after it, and obey? Why does it remain a ball, and not fall to atoms, as it rolls along? Does it not cohere, particle to particle, in obedience to a wish? And if you come down to matter with a closer vision than human, you find it every moment changing,—every atom of it,—becoming warmer or cooler, rarer or denser, changing its form, color, or nature, attracting or repelling, sometimes exploding, and always using all the agencies within its influence for growth or decay. So that no flower of the field exhibits more varieties of beauty and loveliness than the grain of sand that lies by the seed you plant in your garden, as it were to watch it, and give it food and drink, and cherish it with warmth. Though our dull vision comprehend it not, there is constant motion where there seems to be the stillness of death; there are beauty and change *beneath* the sod, and in the crystal drop, and in the granite pile. Hence monuments crumble, statues perish, and at some distant day the pyramids will be no more. No *form* is designed to last; and yet nothing is annihilated. Philosophy gives way to Scripture here, and God is seen the source of all power.

Let us now walk among the glories that are *visible*. What miracles we see in the *vegetable* world! "creations, renovations, transitions and transmigrations innumerable." The little plant is now shooting from the earth; soon it becomes a shrub laden with beauty and fragrance; or it fills your basket with golden grain or luscious fruit; or it spreads out its arms and sends up its tall trunk, a strong oak, to live and grow for centuries; or it becomes a sprig of sweet mignonette for your nosegay. And now after a season, all that was verdant has faded and the strong trees of the wood are prostrate, and "ashes to ashes, dust to dust," is the law they have served. But they have borne seed for a new growth, and nature will put on her gay attire again;—not once, but a thousand times;—she will dress herself in more than queenly magnificence, and adorn her brow with jewels and a crown that no monarch can appropriate to himself, until the time when the barren hill shall become a fruitful field, and the desert shall bud and blossom as the rose. Is there no God in all these changes that so bless the world?

Come up higher with me now into the domain of *animal* activities, and see the workings of *instinct* that approaches to intelligence.

The ant,—that little insect which is beneath our notice as she works her way along at our feet,—has a subterranean palace. She knows whither she is going as she moves along in her zigzag course. She has an errand that is worthy of the haste she is making. She goes to build a wall around her city, or construct a road to the environs where her children dwell, or fill her store-house with food and luxuries. See when winter comes. Is she ready? Aye, long ago, before the snow fell, she had returned from her summer country work to her winter city residence, and settled down with her numerous family, beyond the fear of want, to enjoy the felicity of domestic life, independent and secure.

Could we summon this queen to tell us her story, would she give us the history of the workings of reason? Would she tell us how she planned her mansion with reference to convenience, adorned it according to the rules of art, furnished it by the guidance of taste, sunk it in the earth to avoid the cold, and filled her granaries that she might revel in banquets the live-long winter? No one supposes this. She does not see, but we know, what *God* is doing for her. He has given her *instincts* instead of *reason*. And what are these? Impressions, tendencies, inclinations. She is urged to her work by impulse, and is laying up a store she knows not why. It is death to lie still, but she knows it not. She acts for her highest interest; and do you see no reason in her work, though *she* has no reason? God is reason to her! and God is in *every* instinct, as he is in the seed that germinates, and in the sunshine that warms the earth. When means are wisely adapted to the wisest ends, you cannot make a reasoning mind believe that there is no reasoning mind in them. That ant, coming up from her Herculaneum, at the first dawn of day, to do her day's work, is led by the finger of God. Tell me what guides her, if not?

It would be for our entertainment, doubtless, to enter this world of animal impulses, and follow the bee, the beaver, the ant and the silkworm,

through their splendid history of industry, skill, perseverance, magnanimity and heroism, to their not inglorious death. But I prefer now to conduct you into another department of nature.

It is often said that to man reason is given instead of blind instinct. We have seen, I trust, that instinct is not blind, though it be followed blindly. It is the impress of God to secure the future well-being of him who follows it.

I should suppose from this that *man's* Maker would implant in *man* some moral impressions concerning *his* future, which when felt and observed would lead him to be wise. Doth God take care for the sparrow and the raven, and not take care for you? "Are ye not much better than they?"

Though man, unlike all other animals, is endowed with reason, he has many instincts that are worthy of their authorship. They belong to him as a being capable of perceiving them, and of being influenced by them to prepare as certainly for the future as the ant. They do not take the place of reason; they only point, like voiceless statues, to a destiny before you, and expect you to follow;—not blindly; for reason opens your eyes and makes your duty clearer. Notice some of them.

The first to be observed is THE VAST COMPASS OF MAN'S INTELLECTUAL FACULTIES. It is much that he can remember, anticipate, reflect, analyze. But all this can be done, in some degree, by some, at least, of the lower animals. When however you consider *how* man thinks, and *how* his imagination is employed to create a world in which he revels in delight, sometimes bringing to the canvass or the marble the lively conceptions he has formed, but always failing to embody his creations in any visible or tangible form; when you consider that his memory reaches back into the past with such power that he can gather up whatever material he chooses to employ for repeated uses, and surrounding himself with the elements of knowledge, search out the laws of the universe, and tell the number, magnitude and distance of the stars; when you consider that he can by abstraction, deduction and inference, make himself the master of Truth, and sit in adoration before the throne of Goodness, is there no impression in all this? Does this *vast range* of faculties signify nothing? Do they not tell us, with their own peculiar eloquence, that we shall live hereafter, and impel us to prepare for their felicitous activity forever?

Notice, also, THE UNIVERSAL EXPECTATION OF RETRIBUTION. The ant is guided to her daily task as if she expected coming winter, and averts the evil by her diligence. Man, being free, and living accountably, chooses his course of action, and knows that he chooses wisely if he does so. But is there not an expectation of a winter that shall be a time of rest or of death? And is not this foreboding universal? It comes not from our reasoning. It is not the work of the inspired word. It lives within the soul of the heathen and the savage. There was never a thinking man upon the earth who did not think of a future state of being more than once. It is the most common and one of the most persuasive of all our natural impressions. On this are founded many pagan rites. To this we may

appeal when we speak the word of God. It will echo our words along the chambers of the soul. It dies not till thought dies; and ye do well that ye mark its design.

Observe, next, that we have AN INSTINCTIVE HORROR OF ANNIHILATION. Why should we so shrink back from ceasing to be? Earth has its sorrows, and man is laden with woes. Why not brighten into joy at the prospect of unbroken sleep? Of everlasting quiet? You shudder if you think it possible that death has power beyond the body. And I do not wonder. What a death that would be if the *mind* should die! What a struggling after life! What groans would shake the world! What unutterable horrors gather around the scene! The mind, that brilliant thing, hopeful, thoughtful, glowing with anticipation, reasoning, judging, choosing, grasping truth, worshiping God;—it *should* have an instinctive dread of everlasting extinction. Does not this native inclination within you teach the certainty of another life, and give warning to prepare for it?

I will mention now OUR ASPIRATIONS AFTER A HIGHER AND BETTER EXISTENCE. No man is satisfied with this temporal, terrestrial state. We are sighing for a change. We fear and dread to die; and yet we wish to live elsewhere. The mind is clogged; hope rises on her wings and looks upward and pants. We are like men upon a journey, like pilgrims to a better land. If at any time in life contentment seems to be approaching us, it vanishes before we touch it, and we turn away—to pray for grace to sustain us in our disappointment, and keep us from again trusting in an earthly promise. We take refuge in our aspirations when affliction comes, and are willing to wait for time to rectify all. I speak not now of what the Gospel inspires. I go before the divine revelation of *words*, to trace the divine *hand* upon the man made in his image. Before the Bible comes to him he paints before his mind a better life in the future;—unless, indeed, his crimes color his picture with gloomy hues. He tries to appease the gods and settle up for his sins that he may hope for a higher and better life in the ages after death. This universal looking for and sighing after the purer and progressive bliss is the result of our creation for immortality. It is ever prompting us to become worthy of our desires.

I name lastly, THE MORAL SENSE. This is our susceptibility to pleasure and pain in view of our moral conduct, and the abiding impression which we feel of our accountability. Nothing is more certain than the universality of this sense, and its power is next to omnipotent. I have called our other instincts strong and influential. But they are weaker than this. At every turn in life, through all our reflections, under all our trials, as we stand by the sick and the dying, when we follow the dead to the tomb, when we fear that our own dissolution is near, this ever-living and ever-working consciousness is with us. We cannot escape it if we will, and we dare not. This it is which saves us from a thousand vices, wins us back from our wrong inclinations, pictures before us the loveliness of purity and righteousness, and sanctions our essays after truth and heaven. The atheist and the misanthrope can hardly divest themselves of its potent

influence ; the pure in heart can see God in every ray of the light which it sheds upon them.

Turn your eyes within for a moment, and see the magic force of this instinct. When you exercise the memory, you classify your deeds and award them praise or censure as they deserve. When you anticipate, your moral sense gives the color to your expectations. When you fear, what makes you tremble, and when you hope, what gives you peace ? What sheds sunlight over your desired heaven, or pours the blackness of darkness around your dreaded hell ? Your soul is stirred within you at times, and its powers *wake up* and nerve themselves for action ; and then, when mortal bodies seem to be too weak for the immortal tenant, it is this ever present consciousness of the union of happiness and the right, and misery and the wrong, that gives you strength, or renders you the prey of thoughts that breathe their fire upon you.

If one human instinct have its evident design, and that design be to so animate the soul with the certain consciousness of our future existence, on a higher level, "for better or worse individually," as to operate as a check to worldliness and a stimulant to virtue, with what power do *all* our native impulses impress us with the truth of our coming retribution ; and how do we follow less the law of our being and the will of God when we prepare for it, than the ant when she "gathereth her food in the harvest?"

God is better to us than to the insects that perish. Not only does *one* index point to our future state, but our *several* instincts stand like monuments before us, towering in solemn grandeur, each bearing an inscription in letters of God's own print, telling us that we were all made to live forever. The undue gratification of our appetites and passions gives *them* unfortunate strength ; and so our instincts lessen with disuse. It is as if the writing were in a measure effaced by the lapse of time. But if we often pause, and in a docile spirit read the lessons of divine wisdom imprinted upon our nature for our everlasting welfare, the lines will grow brighter as age comes on, and when our eyes are dim,—too dim to trace the letters of human art,—we can still read the writing of God !

A N E P I T A P H .

BY C. S.

COLD and dank is the sod that was laid o'er her head,
And sear is the leaf that doth sleep on her breast ;
But the pall that conceals the repose of the dead,
Is the prelude to glory—the goal of the blest.

V.

BE NOT WEARY.

BY H. W. P.

I.

To think of all that is, and what might be ;
 How slow the mists of Time dissolve away ;
 How long the world is in its infancy ;
 How many yet must suffer, ere the day
 Shall bloom of universal charity ;
 How slowly truth must grow, thro' man's delay
 To see the light of love he will not see ;—
 And then to know that other hearts in vain
 From age to age have prophesied and died—
 In vain have throbbed to lift the weight of pain
 From off the world ; and that we all must hide
 Within the grave, our hope unsatisfied—
 What less than patience infinite can cheer
 The faithful still to toil and persevere ?

II.

And yet, my heart, yield not to dull despair ;
 But think that all the good thou hast, was bought
 For thee by those who still could do and dare,
 Tho' all their labor came to seeming naught ;
 And feel how great a joy the work to share,
 If but by thee a little good is wrought
 For men unborn, or those thou now canst bless ;
 And know that all thy thought, if true and pure,
 Will add to human light and happiness ;
 And that the sum of good will still endure,
 While sin and error shrink to less and less,
 And every age declares the End more sure ;
 Rejoice that Love will live, tho' we may fall—
 That we are nothing, God and Truth are all.

CAYUGA LAKE, May, 1850.

VI.

THE PRESIDENT STORIES.

BY CHARLES ACTON.

RAVELINGS FROM A TANGLED SKEIN.

CHAPTER X.

THE CLOUD TREMBLES, BUT RECLOSES AROUND.

It has struck me that the present would have been a capital time for ending this process, but for the duty to be done in its further prosecution. The result would have been somewhat unsatisfactory, to be sure, giving no clue for the final extrication of the web; but the labor would have been wonderfully abridged. This, however, could ill be done, and my original purpose maintained. I have a moral to teach and a fact to impart. Therefore we proceed.

After the circumstances detailed in the last chapter, it will not surprise you, that my feelings towards Wolverington should become less and less cordial. I do not care to dwell upon his actions or their character; it is sufficient that they were such as to alienate forever the friendship which he once so wholly possessed.

Still, my association with Fanny continued intimate as ever. Wolverington was about, though we held scarcely any communication; yet, was there no change in *her* manner. I spoke my opinions of him in a way that could leave no doubt as to their character, expecting momentarily to kindle her resentment and meet with rebuke. Never was man more mistaken. Under the circumstances, I felt it to be right that she should understand the precise terms upon which his conduct had placed us, that she might decide on the course best for her to pursue. To marry him and continue such an intimacy with me, was of course impossible. The moment that saw *them* united, must eternally sever *us*. Even if she could continue a friendship for a person entertaining and expressing such views of her husband, *I* could not permit it. I therefore gave every opportunity compatible with propriety, for her to become enlightened, and stood prepared at any moment to yield the little remaining claim I had to her regard.

My two friends, meantime, were partially informed of the true state of the case. They understood that her engagement with Wolverington had been formally ratified, and that he had relapsed again into his Wolvering-

tonian apathy. To be sure, they insisted with renewed dogmatism, that it was all a miserable cheat, designed to impose upon every one ; that a cold principle of artificial morality was preserved from violation, but that this was done at the expense of every natural feeling. I combatted them lustily, but to no effect.

Still, they agreed that the thing must go on ; that the sooner it was concluded, therefore, the better. Magnus did not give a very hearty *amen* to this decision ; he was too deeply impressed with what he was pleased to term the *reality*. But Leaming and myself, one evening, came to the conclusion that nothing good could grow out of the present order ; we therefore decided that Archibald and Fanny should be married within a month.

Fritz set about his part of the work with his usual energy, and the first results were highly encouraging. My portion was more difficult ; I had to operate upon Fanny herself, and that in the most indirect manner. I had to work so prudently that she could by no possibility form the slightest suspicion of my design.

You are not to suppose that I was performing a duty agreeable in its nature, or to which I was indifferent. My feelings, to be sure, were wholly under command, and at times were wholly pleasant. When I could feel an entire conviction that the step she was about to take would secure Faany's happiness, my own satisfaction was complete. At such times, I lost sight of Wolverington's unworthiness, and her inconsistencies of conduct, and regarded but the one thing. Again, however, circumstances would occur that utterly banished this self-complacency, and made me as utterly unhappy. A description of these circumstances I may not even hint at ; some of them are unknown to herself. They at times aroused my feelings to the highest pitch, and left me in a state of doubt, the bare remembrance of which causes me even now to shudder.

But I must hasten on. I cannot dwell upon the details of this unhappy affair. To attempt a delineation of scenes, is a thing I have avoided throughout ; I should miserably fail to convey a true idea. The effects I am describing were not caused by passionate speeches, or thrilling letters of love ; they resulted from actions—feelings intuitively understood. I had especially avoided passion. Never did I incur heartier censure than was lavished on me by my two wise counselors, for not manifesting more of feeling. I grant that my course was ill-designed to produce the effect they insisted *ought to be produced* ; still, I believe it to be right. Even if their interpretation of her feelings were correct, I felt that there would be an unmanliness in forcing their development. Therefore, whenever I spoke with her on the subject, (which was but seldom) I did it plainly, indeed, but with calmness and consideration. She was always warned by my manner of what was at hand ; always put on her guard, and prepared to resist what influence she did not wish to yield to. I dared not attempt to excite emotion ; for though I disbelieved what others professed to know, yet my spirit recoiled with an unconquerable repugnance, from an attempt too closely to probe an unwilling heart.

But at last there came across me an experience that seathed like the fierce lightning from Heaven. The tone of one of our interviews unconsciously glided into a tender confidence, that nearly threw me off the balance I had always presented. I had no intention of touching upon the point so painful, yet so pleasing; therefore, I felt none of the formality I had always called to aid me. I gave no warning, and she took none. Our converse deepened into fervor; simple words became instinct with powerful meaning. Convictions to which I had never yielded, entered like iron arrows into my soul. Unwillingly—O, how unwillingly!—I yielded, inch by inch, to the strange influence which was upon me. Yet did not my calmness desert me; I maintained my wonted bearing. When circumstance terminated the interview, how wretched was my pleasure that it *was* terminated.

No slumber that night.

The next day I determined on another conference. It was strange—the fatality that seemed to encompass my actions. I knew the result of that conference beforehand; beforehand, I *created* that result. I knew that it would be as all others had been. Yet was I irresistibly forced to seek it. So I went again through the solemn questionings I had before practiced, varying them to suit the new phases of thought. I warned her, hours before, of what I intended to say, knowing what would be the reply. I conjured her, without reference to myself—for having once received an answer from her lips, I scorned to again intrude my own claim upon her—to violate no law of nature—to take no step not dictated by feeling as well as principle. I did *not* touch upon the *previous experiences* in her own life which would most strongly urge her on.

This done, I felt a relief—I cannot describe it. I felt that I had done all that it was my duty to do. A load of unhappiness was raised from my heart, which has never resettled there. Interpret these phenomena of our nature, thou wise seer of humanity! tell us, if thou canst, the philosophy of such currents and counter-currents of emotion.

The time fixed for the marriage was but a few days distant. I ceased to look with anything more than curiosity on the parties. Yet I could not fail to see that my own indifference was not shared by them. Is it customary for women to herald in their bridal hour by nights of weeping and days of gloom?

Are men wont, at such times, to wander about with pallied features and eyes of restless suspicion? to shrink away from the chosen of their affections, and play to them the churl?

CHAPTER XI.

AND THE LAST: CONTAINING AN ALLEGORY FEW WILL UNDERSTAND.

It was the night previous to the day fixed for the wedding. The moon shone gloriously out of a starry sky; the very lamps seemed to glow with a softer radiance than usual, in the rooms of Fanny Collins. A knot

of friends had been collected there for social enjoyment, and never did such an object seem more fully attained. Jest and repartee and every form of wit, flashed round ; smiles played on every lip with magnetic power ; eyes talked eloquently of sentiments which words could not clothe. The genius of Hilarity seemed to have breathed upon us an influence touched with madness.

But soon we deserted the rooms for the lawn. A slight haze thickened the atmosphere, and gave to the stars an air of mysterious meaning as their rays twinkled feebly through it. The moon sailed on in chaste splendor, and was approaching the verge of the sky.

"See," said one of the company, "how like a bride, shrouded in folds of therial drapery, our queen of love hastens to her couch. Let us imagine her such. Her lord awaits her beyond the horizon ; she will pass from our gaze only to sink into his arms!"

Fanny was standing by my side ; even in that dim light, I was startled at the pallor which overspread her features. But it passed off ; in a moment she was gay and reckless as ever.

Seated upon the grass, all indulged freely in the mirth that seemed overflowing from every bosom. What a cheat is the human heart, with the false exponents of its own emotions which it puts mockingly forth to deceive !

"Did you ever feel," said Earncliffe, during a momentary lull in the conversation, "that there are moments when the spirit *will* assert its power, and commune freely with its fellow spirit, despite the shackles of our human nature, and without the agency of speech?"

The question was addressed to me as we half reclined beneath the shade of a flowering maple. How different was its tone from the light jest with which he had but an instant before convulsed us ; yet it touched a chord that vibrated with a lightning-like response. I had felt for some moments that my spiritual vision was waxing strong and clear ; I felt a power to rise above temptation and fear. It seemed as though the presence of Fanny was as that of a spirit whose every impulse was in harmony with my own.

Earncliffe moved carelessly away, and we were alone.

"See," said I, "the moon touches the horizon. A few moments more, and she is gone!"

She made no reply, but pressed the closer to my side, and the hand I held grasped mine with convulsive energy. I knew that a moment of eternal consequences was at hand ; that a new experience awaited me. We sat gazing in silence at that misty moon, as it gradually withdrew from sight, till the last gleam was lost in the haze that settled over the place of her disappearance.

"She is gone," and as I shid the words, Fanny bowed her face in her hands, and—to me a new sight—wept. At the same time I perceived that we were alone ; Earncliffe and Leaming had lured back our companions into the dwelling. Unhesitatingly—undoubtedly—I removed her hands and imprinted upon those lips a kiss—the first I had ever given.

"It is the first time," said I, "and will be the last. To-morrow"—

"Will never come," said she, with an intensity which thrilled my every nerve, "at least not as you expect it!"

There was no more concealment; our hearts were as open books, in which each read the fullness—the devotedness of the other's love.

—But the morrow! How frightful seemed the doom we had been so steadily approaching? How frightful! to turn aside all the purpose of her strong heart, and force her to recoil on the very threshold of its consummation.

—How can that doom be rolled back?

It was a room of simple and unostentatious elegance; light with the radiance of shaded lamps, and furnished with all the appliances of innocent luxury.

Two hours have passed since the scene beneath that maple shade.—Here we are, again, assembled for some purpose, it would seem; six persons besides Fanny and myself. Leaming and Earncliffe, with countenances of mingled satisfaction and solemnity, are passing slowly about; while two ladies—near friends of Fanny—sit silently by her upon a sofa. But there are also with us two who have joined us since we were congregated upon the lawn; the one a gentleman of middle age, with a gravity of countenance too impressive to be unnoticed, and the other, a man closely muffled and cloaked, who sits in the shadow of an embrasure, motionless as the statue for which it was designed, and revealing no feature of face or outline of form.

He entered with Leaming.

The first of these men arises; all arise; a few simple words are said; a few simple rites performed, and Fanny is mine forever; though till this night, the secret was never told.

—As the last words are said, the stranger rises and steps forward. Without cloak or hat—pale as marble, and uncontrollable emotion depicted in every feature, Archibald N. Wolverington gazes fixedly at the woman, the violation of whose plighted troth he has just witnessed. To the look, the words of reproach, she responds with a fortitude almost amazing. A word shows him that the cruelty she has committed, is a mercy to all—no less to him than herself—that he, as well as others, has escaped the fearful doom.

He turns from her, and his look falls upon me with a sort of triumph in it that I can ill understand, till he mutters to himself, yet audibly to all, "Ha! ha! I have saved the fee! *that* he must pay at last!" and rushes from the room.

—And as CLARENCE DESMOND uttered the last word, and laid aside the manuscript, one of those seven men, with a face of ashy paleness, rose from the table, and passed from the room *forever*.

VII.

TO MY ABSENT HUSBAND.

BY MRS. S. G. LOVE.

In the far off South, where dwelleth
 Zephyr airs so soft and sweet,
 Where the orange blossom swelleth,
 And where fragrant odors meet,
 Stray thy feet ;
 Thou whose absence evening telleth,
 When its fireside gems we greet.

When the morning light is breaking,
 To thee, love, my spirit hies !
 In its depths a joy awaking—
 Joy that never fades or dies ;
 And when eyes
 Dim with grief, are sleep partaking,
 On my heart thine image lies.

Best and dearest, earthly blessing !
 With thine eye of cloudless light,
 And thy gentle heart possessing
 Kindliest thoughts and visions bright ;
 Where to-night
 Is thy form—fore'er impressing
 Brightness on my spirit's night ?

Lonely is my soul without thee ;
 Thorny seems the onward way ;
 Memory lingers still about thee,
 Bringing back life's sunniest day.
 O when stray,
 Angel forms in love around thee,
 Think of one far, far away.

Come again to our lone dwelling,
 O'er the land and o'er the sea ;
 Each low note is ever telling
 Of thine absence, mournfully.

O may He—
Heaven's high King, our fears dispelling,
Bring thee, loved one, back to me!
CLARENDON, N. Y.

VIII.

REFORM IN COLLEGIATE EDUCATION.

A COMMITTEE of the Trustees of Brown's University, of which Dr. Wayland was chairman, have reported upon the necessity of a change in the system of education pursued at that institution; and as that report is based upon the system pursued by all colleges, it becomes a matter of general interest, and as such, we will venture to offer a few remarks upon it. We are indebted to the *Tribune* for an extended and able review of the report, from which we derive our knowledge of it.

The subject of Collegiate Education, has been more or less discussed for several years past, but the discussion has had but one side, for all the learning has been arrayed on the side of the continuance of the old system; and any suggestions that this system was not working out the greatest good, has been deemed little short of profanation. But there has been constantly among the people, a growing dissatisfaction in regard to collegiate instruction. The cry has been for practical men, and the colleges have furnished drones or dreamers. Latin and Greek have been the instruments put into the hands of our scholars to conquer the elements, and to create a beautiful world of civilization and happiness out of the rough and savage wilderness; a knowledge of the Trojan and Punic wars has been deemed sufficient for our youth who go out and fight the great battle for human liberty; the literature, manners, and customs of the old heathen nations, have been the models presented for creating a society founded upon the doctrines of Christ; and the dim strugglings of the human intellect at the *dawn* of its higher development, have been taken as a guide for the soul to work out the prophetic visions of the nineteenth century. While the mind was trammelled with the vagaries of past ages, and worshiped old things merely because they were old, this state of higher education was considered as the ultimatum of perfection; but in the age when the practical philosophy of Bacon is more and more realized, and the era is about to dawn when benefactors alone will receive honor, it is found that something higher, something nobler, something purer, is needed.

We see evidences of the working of the public mind upon this subject manifested in the yearly discussions which take place in our State Legis-

lature, relative to the propriety of endowing the colleges at the State's expense; in the defeat of a bill for that purpose at the last session; in the constantly increasing demand for scientific schools; in the decreasing number which attend the colleges; and lastly, in the fact that the colleges are awakening to their own situation, and are devising means for their improvement, as is evidenced by the report alluded to.

Dr. Wayland has taken no pains to cover up the defects of the system, but has boldly stated them and sought a remedy. His measures are not designed to be of an ephemeral character glossing over errors instead of eradicating them; but he has taken an enlarged and philosophic view of the whole subject, and made suggestions for improvement founded upon the wants and progress of the age. He has thoroughly reviewed the history of colleges, and unsparingly criticized the principles upon which they are founded. He shows that the limited and peculiar course of studies pursued in the English colleges was originally designed for the education of Priests. Our fathers re-produced these institutions in the western world because they were the only models of schools to which they could refer; and the consequence has been, an exclusive and Priestly education, perpetuated in a land of republicanism, creating an antagonism between self-styled liberal education and the true practical interests of the people.

The whole physical world is in the process of rapid development. Machinery is doing the labor of men. Science is simplifying and inventing machinery. Rail Roads, Canals, and Electric Telegraphs are every where in the process of construction, requiring the knowledge of science. New paths are constantly discovered leading to some new application of the elements in performing manual labor. All the mind turned into these channels needs, and demands assistance; and the colleges feeling the demand, and perceiving the necessity, have endeavored to provide for it by increasing their course of study; so that now a modern collegiate course is very different from what it was a few years ago. But incredible as it may appear, while the course of study in many instances has been duplicated, the time for pursuing the course has not been changed; thus creating the necessity of making superficial scholars.

The graduates of our colleges have neither the thorough knowledge of ancient lore and the dead languages, which once made scholars so distinguished, nor the scientific knowledge necessary to make them useful and respected in this utilitarian age. Collegiates are rarely found engaged upon our great works of internal improvement, and never, with merely a college education. The professions alone sustain the collegiate course, and they are becoming deserted for the more active employments of life, and of less relative importance in the educational world. This is of itself a sure sign of progress. The mechanic arts becoming of more and more consequence, while the professions are falling into comparative disrepute, is a pretty sure indication of enlightenment penetrating to the masses. For years, and it may be said for centuries, collegiate education was designed only for professional men; and, as the profession offered the only opportunity for high mental culture, the two evils perpetuated each other;

the limited course was pursued because it was for the profession, and the profession was chosen because of the culture it needed.

Now, *liberal* culture is demanded for a much larger class, and *scientific* culture for a larger still. Schools have grown up for the teaching of such branches, as are not taught with success in colleges; it is found that graduates are not even competent for teachers, and hence Normal Schools; are in the process of being established throughout our land!

Dr. Wayland proposes two methods of remedying the evils which he has so ably pointed out.

1st. By making the college but a preparatory school for the student entering the professions of Law, Medicine or Divinity, cutting off the present extra branches and retaining the four years course; or,

2d. By elevating the character of the instruction; adapting it to the wants of the age; making it thorough in every department; requiring the test of scholarship to rest upon a rigid examination; and by not limiting the time. In this latter method, after passing certain preliminary studies, the scholar chooses his own course, and receives a certificate for the ground passed over and the proficiency made.

The measures here proposed are founded upon philosophy; and if adopted, will, in a great degree, eradicate the evils pointed out; and indeed would accomplish the whole work, if the colleges alone were the objects of our care, and the present only to be provided for. But our educational system must extend far into the future, and leave its impress for good or evil upon all coming time. We ought not to be content with yielding all that the age *demands*, but with a prophetic vision we should look far into futurity and establish such a system as will coincide with a higher development of humanity and hasten its progress. Our schools should no longer engross the great conservative spirit of society, yielding to a progressive step only when there is danger of being completely left behind; but they should lead the van of improvement, and point the way to a higher state of progress. Viewed in this light, the system of Dr. Wayland is partial and temporary. It proposes only to yield to Agriculture, Manufactures, and Commerce, what they demand and what they cannot withhold without utter annihilation. It yields to the spirit of the age as far as that spirit has power and can confer benefits. It gives education to those classes which from their position and influence can demand and receive it. The reason for making all these changes and granting these demands, is *the good of the colleges themselves*. It says nothing of the great masses of the people who are not represented in these colleges, because of their poverty, and who have not an appreciation of their own wants. It is not a system founded upon an enlarged and profound philanthropy, conferring benefits from which no returns of a personal nature can be expected.

It is vastly easier, however, to criticise a system than to build one up; and we may fail in presenting our plan for the accomplishment of this object, in an intelligible manner. We will endeavor to do so; and if we

succeed in turning the attention of one mind to the serious examination of the subject, we shall be content.

We look upon colleges as the highest development of the civilization of the times in which they were founded. They were the product of an age when learning and power were monopolized by the few and for the benefit of the few. As humanity advances, and learning is more and more disseminated, power passes into the hands of a greater number. The possessors of power demand and receive education. Now the world is ruled by Commerce; hence the schools for the aristocracy alone, have become obsolete, and schools upon an aristocratic basis wane in strength. Now is the great demand for schools to enable the commercial spirit to make every science and every art subserve its own ends. Now the colleges propose to yield to the sovereign power in the world, and supply that instruction which is so imperiously demanded.

But let us see if there is not still a higher good. Let us see if society has reached its ultimatum. Let us trace the progress of sovereignty and see if there is not one more important step to take. The monarch gave up his power to the aristocracy, who in their turn yielded it to the spirit of Commerce. One more step remains to be taken, not far distant nor unseen. Commerce must yield its scepter of power to Labor. The steady march of society has been constantly tending to this end. We believe the time is near when the Laborer will demand education in virtue of his sovereign power. A system of education must then necessarily be imperfect that proposes to accomplish any thing less than the equitable enlightenment of the whole people.

We found our system upon the following principles:

1. Education is valuable as it develops the mental and moral faculties.
2. Every human mind should receive as much education as it is capable of receiving, and the age in which it lives is capable of giving.
3. All systems of education should be harmonized, and have for their object the same great end.

Our system must be the Common School system *par excellence*. The imperfections of our Common Schools must be remedied, and education must not only be universal but it must be elevated.

In his examination of the different schools which are now established for education in the professions and sciences, Dr. Wayland remarks, that a large share of the instruction given will be the same in all.

Mathematics, Mechanics, Chemistry, Physiology, Rhetoric, Moral and Intellectual Philosophy, and Political Economy must be taught in all. If these branches are necessary to every advanced school, let a sufficient number of such schools be formed to confer these advantages upon all; in other words, let our Common Schools be so far advanced as to take in these branches, and as many others as the most enlightened judgment will consider necessary. Schools for little children would be established, as now, within reach of every man's door. At convenient distances Intermediate Schools would be formed, and at still greater distances, and as often as necessary High Schools would be established, in which the pre-

scribed course would be finished. A graduate from the Common School would then be prepared to enter some of the various departments of higher education. Separate schools will then be demanded for the various branches of Natural History, the Sciences, Engineering, Languages, Belles Lettres, Law, Medicine, Divinity, Agriculture, and every department of human research. The student, after completing his preliminary course, which of itself would be a more complete mental discipline than the course pursued in most of our colleges, would enter such a school as would best fit him for the business he has chosen for life. A group of these schools located at one place, and governed by the same general rules, might form a college.

To carry this system into practical operation, a committee of our most intelligent men should decide upon the extent of the preliminary course; and immediate provision should be made for the required instruction *by the State*. The colleges should then adapt themselves to the system, and each one take such a number of the schools as their funds will warrant and their taste dictate. Academies would then have a place, either as High Schools, or as some of the more advanced departments. The Common Schools, in this case, would form perpetual nurseries for the Higher Schools, and extended education would speedily become of better repute. Education being thorough and of a higher quality, would induce a greater number of scholars to seek liberal culture, and the greater number engaged in this process of mental enlightenment, would have a tendency constantly to elevate its standard, thus mutually acting upon each other.

The advantages of the proposed system may be briefly enumerated.

- 1st. Education, liberal and extended, would be open alike to all.
- 2d. The antagonism at present existing between the different departments of education, would be destroyed.
- 3d. The Academies and other higher institutions, would be placed upon a philosophical and sure foundation, as parts of a great system.
- 4th. The spirit of republicanism would be more thoroughly recognized, as all parties and sects would drink from the same great fountain.
- 5th. Graduates from schools would be the practical men of the age leading public sentiment instead of following it.
- 6th. The system would be self-improving, never falling behind the age, or retarding improvement.
- 7th. Labor would be elevated, and receive that assistance from science, to which, as the true source of all wealth, it is entitled.
- 8th. Common Schools, now so imperfect, would be elevated, and the system which is so constantly undergoing changes, would be put upon a permanent basis.
- 9th. Schools would supply the demand for practical men, and we should no longer be obliged to confess that our institutions of learning were doing little for the elevation of man.

IX.

F A N C Y S K E T C H .

BY W. J. MAXWELL.

THE silver Night is bathed in light,
 O lovely Harvest moon !
 We well might deem the whole a dream
 Of night's enchanted noon.
 Amid such scenes had fairies power
 In days afar by-gone,
 And danced away the midnight hour
 Upon the dewy lawn.
 They held, until the eastern flush.
 Proclaimed the morning nigh,
 In their mystic ring, by the moon's bright beam,
 Their revels merrily.

The rustle of their silken wings
 Was softer than the murmuring springs
 That glide in Fairy land ;
 But softer, sweeter, was the strain
 That floated o'er th' enchanted plain
 Where sung the Fairy band.
 And when, beneath the casement high
 The lover woke his minstrelsy,
 And sung his serenade,
 There mingled with his every sigh
 So ravishing a melody
 By unseen songsters made,
 That as the melting accents stole
 Upon his lady's ear, her soul
 Dissolved in sympathy ;—
 While odors, sweet as e'er were shed
 Ere innocence from Eden fled,
 The zephyr wafted by.

No more, upon the moonlit green,
 The Fairies' magic ring is seen ;
 But often, in the summer breeze
 Gliding at evening through the trees,
 Methinks I hear a note,

Softer than Eolus e'er sings
 When breathing through his finest strings,
 Upon the silence float ;
 While on its wing is borne perfume
 Richer than that of flowers in bloom,
 Though, transient as enchantment vain,
 The fragrance vanishes again.

Why may not Fairies, yet, unseen,
 Assemble on the silent green,
 At witching midnight's solemn chime
 As in the days of olden time ?
 Why not from daisies drink the dew,
 And, in return, their cups imbue }
 With richer scent and brighter hue ? }
 And why may not the odors sweet,
 Shed from their restless winglets, greet }
 The sense of him whose errant feet
 So late have wandered there ?
 And the gay song's enchanting tone
 Dispel his thoughts of care
 Although the cause be all unknown
 That gives them to the air ?

X.

THE LAW OF CREATION, REVEALED IN CHRIST.

BY THOMAS INGERSOLL.

XV. THE GROWTH AND CHARACTER OF THE SPIRITUAL BODY.

MAN in Christ, is One Body, though composed of many men ; for men are the atoms which make up the Body. The Body increases by the addition of Man ; and as Christ increases from his Infancy, Man becomes more and more a social being, for the Spirit binds the atoms together, and the union and Brotherhood become more and more perfect.

Though the Spirit is One, the material atoms of the body are constantly changing,—old ones passing away and new ones coming.

The material body is ever casting off those elemental atoms of which it is composed, when they have done their part in the creation of the spirit

within, and have given birth to their successor atoms ; so that, changing its constituent atoms, the family relations through all the body, remain unchanged ; the material covering is preserved and enlarged with the increasing body of spirit, and also is changing in conformity with the progress to maturity.

The Spirit, therefore, is the true body that is growing up, the material is only an instrument of his creation, or growth.

In the body of Christ Social, the men that are born are the new atoms which are produced by the parent atoms before they pass away ; and in the growing body the children increase upon the parents. Thus the Body of Man grows ; and by progress of organization does man rise up into heaven. The children inherit all the progress of the parents, and a woe is to him who makes no progress ; for the talent will be taken from him and given to him that makes most progress.

If Man cultivate himself by the law of Christ, then he grows up the "Son of Man," whose 'countenance shineth as the sun when he shineth in his strength.'

But if Man disobey the law of Christ and enter into a form of society which excludes the supremacy of Christ, then the body of spirit which grows up, is that which John and Daniel call Beast and Anti-Christ. It is the spirit of the lower Order. The social Body animated by this spirit is Babylon. Instead of ascending up into heaven, this body of spirit attains his own proper fulness and thus the waters of sensuality rise up and overflow him ; even the highest Mountain of society is submerged ; and the spirit of Adam becomes fiercely antagonistic, and as flames of fire burning up the body.

Thus the Beast and the False Prophet, which is the false moral spirit that has become developed, are cast into a "lake of fire and brimstone." This will be seen in the Nations that reject the law of God, as the law of society.

The spirits of men who have put off their material body, are ever with Man. They have power to influence Men for good or for evil according to their respective characters. Moral spirits influence men to act by the law of Christ ; but every other spirit will lead men away from the truth.

There is a strife of the spirit for the dominion over Man. The lower spirit wars against Christ ; the Dragon against Michael.

The rule of any spirit below Christ, will disorganize the body of Christ, so that no social organization can arise in the Christic form.

Anti-Christ is when the Sensual and Intellectual prevail over the Moral and Intellectual.

The wars of the spirit are manifest in the slaughters which men make, one of another.

They indicate the rule of the lower spirit—the Beast.

In Christ the weapons of warfare are spiritual,—the sword of the mouth, Truth preached.

In the social order of Babylon the spirits are good and evil, the evil bearing supreme rule, and their works tend to destroy men.

In New Jerusalem, which is the brotherhood of Christ, the good bear rule, and all their labors are to save men from all the evils of strife, and to rear Man up in the form of the Son of God. Every lower spirit they subdue to obedience to the law of Christ. "They gather out all things that offend."

As the tares are gathered into bundles, so are there false ones gathered into those nations that reject the law of Christ, where by the heat of passion which continually increasing with the lust of sense, they are consumed as a burning body, and as a decaying tree. Then will be "weeping and gnashing of teeth," in the "outer darkness" of disorganization.

But they that are just are gathered into the "garner,"—the kingdom of heaven. There is joy and thanksgiving among them, for their spirit is One, and he is Peace. They rest from their labors amidst the fierce antagonisms of a sensual reign, and they are united in Love. Their spirit is Love.

The spirit of Christ heals all diseases, so that as Man grows up in him his sicknesses leave him; his life is longer preserved in this body and his labors for the good of Men are increased.

XVI. THE THREE PERSONS AND DOMINIONS.

There are three orders of Perceptions; or, spiritual formations, whose characters and offices are distinct one from another.

They are the Sensual, the Intellectual, and the Moral. These are Three Persons, of the Mental body.

The Sensual is the lowest form of Mental development, and has least organic power. It is the sea of the spiritual world, and all its character and relations answer to those of the sea of the material world.

In the midst of this body is formed the Intellectual, which is the earth of the spiritual world; and all its character and relations are the same as the Land of the Material world.

Rising above these, and coming out from them, is the moral order of spiritual creation. This Person forms the atmosphere which envelopes all the rest.

The Sensual order is seen now in them whom we call savage and barbarous nations. Every thing in that order of society, falls to a common level. Governments cannot be sustained in them. Their chiefs are the germinial formations of the Intellectual, and as they advance social order increases—and the Intellectual body—the Land formation rises above the sea. This body is seen in the nations organized among men. The progress in the Moral is seen in the priesthood and religious of the people. The progress is with the Intellectual, and it rises above both the Intellectual and Sensual, though the Intellectual is the first developed.

The Sensual order of Mind is the first to attain a fulness of development, and then has dominion over all created beings, for then it is the highest form of Mind in the world. Before the birth of the second Per-

son—the Intellectual—this Sensual is the ruling mind among the creatures. There is no organized society, no art, and no language embodying spiritual ideas.

But society, art, and language begin with the birth of the Intellectual Person, yet the dominion in the mind remains in the Sensual order, until the Intellectual Person shall have attained the beginning of Manhood. Then the dominion of Mind passes into the second Person leaving the Sensual.

The Moral order of Mind is the latest to be developed in fulness of power, and receives the dominion, when it passes away from the Intellectual as the Moral enters upon his fulness of growth.

By Adam is to be understood the Intellectual Person, and by Eve the Moral Person of Mind; and by serpent, the Sensual. In Adam, the intellect holds dominion, the Moral being made subject to it. The progress of the Moral is seen in the condition of the female sex.

By Christ is to be understood that form of mind which gives dominion to the Moral, and the Intellectual is combined with it, as the husband with the wife.

In Adam the Intellectual becomes a body of antagonisms, as fierce beasts; in Christ the Intellectual is a body of harmony, as a Lamb.

Christ in his minority is also a trinity, the Sensual, being, as the sea of glass, clear as crystal, and purified from every base substance; the Intellectual, whose character is as the fertile soils of the earth bearing the rich grains of thought; and the Moral, being the atmosphere purified from every poisonous vapor.

XI.

L A N G U A G E .

B Y C . S.

THERE is a language of the heart,
That thrills the soul with truest bliss;
'Tis spoken when the loved depart;
It is the language of — a kiss.

A vocal voice may be forgot,
Though uttered when the plighted sever.
A word like this can perish not,
But will remembered be—forever.

LITERARY NOTICES.

- 1.—ELEMENTS OF GENERAL HISTORY; *Being a Collection of Facts Relating to the History of Man, Empires, States, and Kingdoms, from the Earliest Period to the Present Time. Fourth Edition. By JOHN W. BARBER. New Haven, Conn.: Durrie & Peck.*

THIS is a work on General History, composed of paragraphs descriptive of the most important events, from the creation of the world to the present time. Each paragraph is headed with a title in italics, like those in the "Elements of Useful Knowledge," by Dr. Webster, after which work this seems to have been fashioned. It is a convenient collection of facts, related in plain and comprehensive language, embracing many that cannot be found in any other work extant. The young or the old may look in it for instruction.

- 2.—THE HISTORY OF ENGLAND, *from the Invasion of Julius Caesar to the Abdication of James the Second, 1688. By DAVID HUME, Esq. A New Edition, with the Author's last Corrections and Improvements. To which is Prefixed a short Account of his Life, written by himself. Vols. 3, 4, 5, and 6. New-York: Harper & Brothers. 1850.*

WE have now the whole of this standard history, in the most convenient and prettiest form in which it has ever been issued. The type, paper, and binding are faultless, and the size is neither lumbering nor diminutive. Those who are in want of Hume's History for the library, can do no better than to procure a copy of this cheap edition. It is to be followed by the publication of Macaulay's History in uniform style, as fast as that work is written; the whole making the most complete and desirable serial publication of the kind that can be found.

—HALL sells them.

- 3.—FIRST PRINCIPLES OF CHEMISTRY, *for the use of Colleges and Schools. By BENJAMIN SILLIMAN, JR., M. A., Professor in Yale College of Chemistry, as applied to the Arts; With more than Two Hundred Illustrations. Philadelphia: Horace C. Peck. New Haven: Durrie & Peck.*

THIS is a revised edition of this highly popular work; a work that is destined to maintain and increase its present high popularity as a class-book and com-

panion of students in this interesting science. The devotion of a portion of the work to Organic Chemistry, renders it of greater value, particularly to those who are beyond the pale of public instruction. We believe there is no work extant, of so much use to the general student as this, although it is designed for, and adapted to, the wants of our higher schools and colleges.

4.—ADAM'S BOOK-KEEPING, *Containing a lucid Explanation of the Common Method of Book-Keeping by Single Entry; A New, Concise, and Common-Sense Method of Book-Keeping, for Farmers, Mechanics, Retailers, and Professional Men; Methods of Keeping Books by Figures; Short Methods of Keeping Accounts in a limited Business; Exercises for the Pupil; and various Forms necessary for the Transaction of Business. Accompanied with Blank Books for the use of Learners. Designed for Schools and Academies.* Keene, N. H.: J. W. Prentiss & Co. Boston: Phillips, Sampson & Co. New-York: Collins & Brother.

THIS work contains book-keeping and other forms, of great convenience to such as are not thoroughly acquainted with the different methods of transacting business. There is no subject in regard to which people are generally more ignorant than that of commercial usages.

5.—M. TULLII CICERONIS DE OFFICIIS LIBRI TRES; *With English Notes.*
By THOMAS A. THACHER, Assistant Professor of Latin in Yale College.
New-York: D. Appleton & Co.

THIS new edition of one of Cicero's favorite works, is from the-text book of Zumpt, varied somewhat on the authority of Beier, Orelli, and Bonnell. We have examined some of the Notes appended, and consider them well adapted to the wants of American students generally. They are not so numerous and unimportant as is often the case with Prof. Anthon's, and they include frequent reference to general principles, which we deem one of the chief recommendations of the editions of Prof. Bullions.

Their character, however, is well explained in the language of the Editor: 'The general design of the brief commentary is two-fold; first, to aid the learner in understanding the contents of the treatise, the thoughts and connections of thought of the author; and second, to explain grammatical difficulties, and especially to inculcate a knowledge of grammatical principles. The editor has aimed throughout to *guide* rather than to *carry* the learner through difficulties, requiring of him *more* study in consequence of his help, than he would probably have devoted to the book without it. Here will be found frequent references to the grammars where there is no difficulty in translating and understanding the author, and that for the mere purpose of informing or reminding the learner of some law of the language.'

The mechanical execution of the work is worthy of the publishers, which, in this respect, is a sufficient commendation.

6.—*THE YOUNG SPEAKER; An Introduction to the United States Speaker; Designed to furnish Exercises in both Reading and Speaking, for pupils between the ages of six and fourteen; Comprising Selections in Prose, Poetry, and Dialogue, and a variety of figures, illustrating principles of Position and Gesture.* By JOHN E. LOVELL, Author of the *U. S. Speaker*, &c. &c. New Haven: Durrie & Peck. Philadelphia: Horace C. Peck.

THIS is a small work, designed for small folks; and is well adapted to the class of pupils for which it is prepared. The subject of Elocution, though among the most important to the American student, is yet less successfully taught than any other, because the text-books do not present it in a clear and attractive manner to the minds of the young. It is with the boy that the foundation must be laid for correct speaking, if it is to be laid at all; and this starting point is established the moment the boy has acquired settled impressions of what is correct in regard to Position, Gesture, &c. The work before us is better adapted to lads than any we have seen, because it is especially designed for them; and it has the merit of being entirely within their comprehension, while it is rendered highly attractive by its numerous and beautiful pictured illustrations.

7.—*DICTIONARY OF MECHANICS, ENGINE WORK AND ENGINEERING, Nos. 8 and 9.* OLIVER BYRNE, Editor. New-York : Appleton & Co.

THIS work sustains the interest it has excited in the minds of all mechanical and philosophical men who have become acquainted with it. Its sale is said to be tremendous, sufficient fully to justify the great expenditure of means necessary to the getting up of the illustrations. The treatise on Electricity is no less interesting to the general reader, than useful to the practical workman. The directions for the application of Galvanic Electricity to blasting, are full and complete.

—Sold by WYNKOOP & BROTHER.

8.—*AN ELEMENTARY AND PRACTICAL ARITHMETIC, In which have been attempted various Improvements in Arrangement and Nomenclature, as well as in the Means of Securing Thorough Discipline in the Principles and Applications of the Science.* By JAMES B. DODD, A. M., Morrison Professor of Mathematics and Natural Philosophy in Transylvania University, late Professor of Mathematics, &c., in the Centenary College of Louisiana. New-York : Pratt, Woodford & Co.

WE are glad at witnessing the continued improvements made in the text-books of our public schools. It is proved in the work before us, that the arithmetical science is capable of the simplification in method and in nomenclature, which is a characteristic of the age. There are in this work many suggestions we do not recollect to have seen in any other, rendering it worthy of a favored place in our schools. It evinces not only a knowledge of the subject in the author, but an earnest and successful attempt on his part to inculcate *new ideas* in the student.

- 9.—**OBSERVATIONS ON PLANETARY AND CELESTIAL INFLUENCES IN THE PRODUCTION OF EPIDEMICS, and on the Nature and Treatment of Diseases.** By JOHN S. BOWRON, M. D., late Commissioner of the State of New-York in reference to Public Hospitals, &c. New-York: John S. Taylor. 1850.

THERE was no opinion more current with the ancients, or held to with more tenacity, than the doctrine of Celestial Influences upon the vegetable and human economy. An opinion that has now little currency, so far as it has reference to the modifying power of the planets upon the growth and character of plants. It has of late become somewhat fashionable to charge the believers in this doctrine with the absurdity of maintaining an obsolete idea—one that has no support, either in philosophy or in common sense. Nay, we venture to say that few men of education have possessed the boldness to sustain this question, even if they had room for believing it. Even those who have maintained the opinion that the vegetable kingdom is subject to a power so indefinite and intangible, have generally been classed with the ignorant and credulous. Astrology, as a science, has come to be considered only the instrument of imposition and quackery—with which the more designing rob the simpler part of mankind. The natural proclivity of the human understanding to credit what has only the merit of abstruseness, is being lost in the general mania of Progress—the revolution of ideas—the desire of being even with the world in its onward march.

The work before us boldly argues the doctrine of Celestial Influences in the generation of disease, and enters into the proof with a skill and determination indicative of much reflection on the subject.

—WYNKOOP has the book.

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- 10.—**OLNEY'S QUARTO GEOGRAPHY; For Families and Schools.** New-York: Pratt, Woodford & Co.

THE form of this new Geography, is the most convenient for the purposes to which it is devoted,—the use of families and schools. Having been recently revised, this edition cannot be less than perfect.

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- 11.—**LITTELL'S LIVING AGE.** E. Littell & Co., Boston.

THE May Nos. of Littell are peculiarly rich and entertaining. In truth, we know not where so cheap and choice a selection of literature can be found, as in this republication. They contain no less than one hundred and ninety pages of the choicest matter from the British Reviews and newspapers, except a few extracts from leading American publications. To the articles headed 'Eastern Europe and British Policy,' 'English Hymnology; Its History and Prospects,' 'Mr. Charles Phillips, and his Defence of Courvoisier,' and the amusing review of SIGNOR BIANCHI GIOVINI's curious exposition of the so-called 'Fable of Pope Joan,' we would call particular attention. The history of the traditional 'popess,' and the remarkable *denouement* which terminated her life, are discussed in a manner indicative that much research has been bestowed upon the subject.

—PALMER is Agent.

OUR REUNION.

CONVENTIONS.

—MAY is the month for Anniversaries ; and never do we remember to have known them more interesting than this year.

Besides two of these meetings, we design to say a word respecting another convocation recently holden, and not inferior to any in interest or importance. We refer to the WOMAN'S STATE CONVENTION of Ohio.

It is not our intention to comment on the Convention itself, so much as on the various forms of speech in which public opinion has sought its expression. That the meeting was decorous and intelligent in the highest degree—that the proceedings were of a kind to challenge the admiration of all spectators—that the addresses, letters and resolutions were marked by an ability that seldom characterizes such assemblages—none deny ; but while a few presses of enlightened character have commented on the movement in a courteous, liberal and conscientious spirit, by far the greater number have let loose upon it all their store of weak wit and fliprant vulgarity.

To argue with such people would be folly ; the man who cannot of himself perceive that to treat a well-meaning and well-conducted movement of any kind, in a manner so unjust, tyrannical and discourteous, is a violation at once of decency and policy, cannot be reasoned into sense. But we wish that they might see that if any thing in the world will seem to justify the demands women are beginning to make, it is this abusive arrogance on the part of the other sex.

When one half of a nation shall demand rights from which they have hitherto been debarred, we must find other arguments wherewith to answer them than sneers and epithets. Whatever may be judged of the wisdom of their course—and the point is no easy one to decide—we cannot do less than listen to their arguments and answer them—if we can.

Of the Anniversaries, the most important in its consequences we believe to be that of the ANTI-SLAVERY SOCIETY which recently paid its tribute to the many-headed monster mob in New-York city. We had fondly believed, till recently, that the metropolis of the Empire State and the nation, had risen above the degrading rule of licentious ruffianism ; it would seem, however, that its citizens are kissing the filthy chains that pollute their cowering spirit, and have resigned themselves to a sway which any city in compassionate, despot-ruled Europe would spurn with unutterable loathing. With the experiences of Astor Place and the Tabernacle so fresh in our memories, we can but query, which is the preferable despotism—that of Louis Napoleon or the brutal rule of Capt. Rynders.

But out of evil means will Providence produce good results ; and we do not question that this last onslaught upon the Abolitionists, with all its humiliating

revelations of municipal degradation in New-York, will do more for freedom than a score of Anniversaries in the old-fashioned, quiet way.

The other meeting is that of the **BAPTIST MISSIONARY UNION**, held at Buffalo during the third week in May. The buildings occupied were crowded by an auditory who listened with the deepest interest to the proceedings. Two things we especially noted in this mostly clerical meeting; viz: the striking evidences of intellect in the men, and the high average of good looks in the women. The first of these called to mind a criterion of precisely opposite character, made by Horace Greeley of a convention of infidels which met, awhile since, in this State; the latter, the remark of a respected clerical friend, that of all men in society, a promising young minister had the best facilities for winning a wife!

As an evidence of the talent embraced in the *Union*, we have only to say that among its active members were Rev. Messrs. MAGOON, WELCH, TUCKER, BRIGHT, WYCKOFF and CUTTING; and Hons. GEO. N. BRIGGS and IRA HARRIS, besides many others of nearly equal celebrity. Gov. Briggs is President of the Society for the coming year.

We are not of the number of those who regard Missionary enterprises the first interest of the age. We think of others which we esteem of higher importance. But the spectacle of these men, animated by that zeal and benevolence which form the fittest setting for genius, bending their vast energies to the prosecution of a work which they deem directly commended by Heaven, was one which filled us with admiration and delight. We got another glimpse of the great truth that the variety of the Deity's creation, demands an equal variety in human effort; and that the true Millennium will come when our labors are all labors of love, and when all separate movements of society shall tend to the same divine end, and be prosecuted in a spirit of universal charity.

THE POET.

—THE mass of mankind do not rightly appreciate intellectual labor. The investigations of science, fraught as they are with blessings to the world, are esteemed as the occupation of those only, who are too indolent to endure physical toil; and though all must acknowledge the utility of their results, few will concede the purity of their motives.

But those whose refined spirituality obliges them to treat of existences unrevealed to the natural grossness of sense, in general have meted out to them no concession of merit, either in design or result.

Fully to vindicate this most unappreciated class, and adequately to urge their claims to careful consideration and appropriate regard, is not within our power nor province; some favorable considerations, only, we seek to suggest. It may be assumed that whatever has a tendency to refine the sense, suggest pure thoughts, expand and elevate the spiritual aspirations, subdue the soul, soften the heart, cultivate the affections, soothe sorrow, allay anguish, heal the wounded spirit, and exalt the whole being of man, is worthy our attention and regard.

The legitimate, if not only office of poetry, is to accomplish all these results. The true poet has a spirit of so pure and perfect sympathy, that he can commune with those voices of nature, that by less delicately organized spirits are unheard. He thus becomes an interpreter of the language of etherealized existence around us,

and we may thus listen to the spirit-voices of flowers, and trees, and green hill-sides, and summer skies, and shaded groves, and water-falls, and towering mountain-hights, and quiet vales, and deep gorges, and mighty torrents, and extended plains ; and we discern in these common objects, a brighter radiance diffused, an unwonted beauty, as lighted by the changeful hues of *expression*. Let one whose mind is not impressed with the beauties or solemnities of Creation as tangibly revealed, be thus placed in ‘*spiritual communication*’ with their being, and after, as he goes forth, a new heaven and a new earth will have been created for him ; the majestic forests will appear the worshiping temples of the Most High ; the sighing breeze, the rustling leaves, the song of birds, and purling rills, a chorus of praise ; and that ‘type of power, a darkness without sound,’ a most expressive adoration. How can such thoughts fail to purify the soul, exalt its aspirations, and lead it to emulate nature’s reverence for the Great Creator ! How will such newly-awakened emotions yield hitherto untasted joys ! And these influences will pervade the heart ; relax its strained and rigid fibers ; soften its calloused tissues ; and render it susceptible of impressions that it once might ever have resisted. Then, let the poet sing of human wrongs, of oppressions that grind the soul and wear the spirit, and he shall not sing in vain ;—ah no, those words he utters are the voices of the spirits whose cause he pleads, and are too mighty in woe not *now* to excite an answering sympathy from fellow human hearts.

But the poet’s sympathy is not confined to spiritualizing physical creations ; he holds an intercourse with his fellow man, oft-times more intimate than the communion of soul with self. Should we read his glowing effusions with an appreciative desire, we should often find, there, carefully delineated and fully and highly wrought out, our own frequent, undefined imaginings ; and the newly inspired consciousness, that even in our abstracted reveries we really are never all alone, would yield another new delight. And sweeter is this joy, and more hallowed our memory of him who imparts it, when in the dark hour of sorrow, this spiritual sympathy is revealed, and we seem to see the vision of another self, acquainted with all our grief and bearing with us our burden of sorrows.

And, in that darker hour, when all spirit-light is fled, and night—the night of the soul—is upon us, with a darkness that *can only be felt*, when we follow to the cold and silent tomb the worshiped one, the surpassing embodiment of our youthful dreams, in whose life we lived, and in whose death—O that we might fully die!—when consuming anguish dries the tearful fount, that it may no more flow forth and bear away our surcharged woes, let us seek of Poesy relief. Its spirit calls to ours—and with what sweetly alluring tones ! Can we fail to listen ? Again it speaks ; and the voice seems to restore to life and loveliness the being whose loss we mourn ; not only the person, but the spirit is there, and all those private virtues, whose exercise rendered their possessor so richly dear, and made so more than joyous our secret life, are traced with all the distinctness of reality. Thus do we find, what in our bitterness we most desired, some tender spirit that can fully realize what is our loss ;—and more, that spirit seems not only to *know* our loss, but to *feel* it too ; for, as we listen still to its voice, and weep—O what relief that we *now can* weep—that spirit-tone falters, trembles, strikes yet a softer strain, chimes in sad, unbroken unison with the mournful melody of our hearts, and soothes its bursting anguish. Then, with a double sympathy, that voice

communes with the spirit of the loved one, and *its* voice, *its thrilling* voice we hear, whispering peace to the troubled spirit, by assurance of a brighter, purer clime, where sorrow and parting are no more. Cherish, then, the Poet's memory—esteem not lightly his holy gift.

The preceding paragraphs, from the pen of a much-valued correspondent, are no unworthy prelude to the announcement of the recent death of several of the most distinguished poets of the age.

WILLIAM WORDSWORTH, born in Cumberland in 1770, and educated at Cambridge, was one of the most voluminous poets in the English language. Though far from being devoid of feeling, or perhaps the impassioned sentiment commonly attributed to the poetic mind, in his outward self he seemed an exception to the sensitiveness, while largely endowed with the sensibility of his contemporaries, Byron, Coleridge, Shelley and Keats. His mission was to inculcate a sentiment, despite the sneering of the critics or the neglect of the public. He was the poet of the Imagination ;—not of the Passions. The most common-place events afforded him the *materiel* for the exercise of his fancy—a fancy whose equipoise was not disturbed by the ordinarily exciting incidents of the Poet-life. The early and long-continued neglect with which his productions were treated, was borne in the spirit which breathes in his elegiac stanzas :

‘ BUT welcome fortitude and patient cheer,
The frequent sights of what is to be borne !
Such sights or worse, as are before me here ;
Not without hope we suffer and we mourn.’

Yet it must not be supposed that Wordsworth's was a gloomy spirit; on the contrary, the sun looked not on nature, with a brighter eye than did he. In his moodiest hour he points us to the poet—yet dresses him not in sable garb :

‘ BUT who is he, with modest looks,
And clad in homely russet brown ?
He murmurs near the running brooks
A music sweeter than their own.

He is retired as noon tide dew,
Or fountain in a noonday grove ;
And you must love him ere to you
He will seem worthy of your love.

The outward shows of sky and earth,
Of hill and valley, he has viewed ;
And impulses of deeper birth
Have come to him in solitude.

In common things that round us lie,
Some random truths he can impart,
The harvest of a quiet eye,
That broods and sleeps on his own heart !’

How differently Byron soliloquizes :

‘ —I HAVE thought
Too long and darkly, till my brain became,
In its own eddy boiling and o'erwrought,
A whirling gulf of phantasy and flame.’

As Wordsworth was long in acquiring the reputation the public at length awarded him, so are men slow to appreciate his genius. He leaped from child-

hood to middle age ; at least, there is nothing intermediate betwixt what men call his puerilities, and the subdued tone of those productions that usually mark the evening of life. Here is the secret cause for the want of appreciation of his poetry in the young and the impassioned, and of the admiration that grows with our growth. In this respect, how Wordsworth differs from those with whom he has been generally classed, the Lakers ! Coleridge and Southey are perhaps most appreciated by the young. The ballads of the latter, so simple and natural, cannot fail of pleasing ; still they argue nothing. The principal pieces of the former, continually remind one of the tranced delirium generated by his favorite narcotic. On the contrary, Wordsworth is all didactic ; he labors to instruct, not to please. The poetry and the history of each of the three, are intimately related. Southey maintained the consistency of worldly policy ; Wordsworth the consistency of high moral aim ; and Coleridge acted the incongruities—perhaps we should say the frenzies—he so feelingly describes in his '*Remorse*.'

'BUT O ! poor wretch ! he read, and read, and read,
Till his brain turn'd ; and ere his twentieth year
He had unlawful thoughts of many things.'

We hear it rumored that Tennyson is to be invested with the laurel-wreath, as a fit successor to that dignity. The laureateship of Southey and Wordsworth have honored a distinction he will in no wise disgrace.

MRS. FRANCES SARGENT OSGOOD, (formerly Miss Earle,) of Boston, was a poetess no less distinctive in her characteristics than Wordsworth. She has been truly styled the poet of the affections ;—though it may be questioned whether her poetry is not of too aerial a character—too light, too joyous in its spirit to entitle her to the unqualified appellation. The under-current of feeling observable in all her productions, is so striking in a portion, that we wonder not that her contemporaries have assigned to her a distinguishing reputation ; still, there is another feature not less striking nor less general, obvious to the careful analyst. In the ranks of poetry we know not where to turn, to point out one so much the child of Fancy—and at all times so far under its control. She cannot be called imaginative, because it was not her wont to elaborate her conceptions into a perfect creation—a finished structure. Her flowers and fragments of poetry she showered richly around, leaving her readers to cull nosegays of such hues as they chose. As a poetess, Mrs. Osgood is not to be read with interest. She has not, like Mrs. Norton, aimed to stir up from the bottom, the wells of human feeling, and expose to the light of day their darkest impurities. Her poems are like moments of sunshine in a spring day ; or, if the similitude be too warm, like descending snow-flakes on the dark ground. Yet, you can but love her, as you

'LOVE well
The poet who may sow your grave with flowers,'

for the bright colors her fancy gives to Nature, are so many proofs of the affections of the soul.

As if conscious of the *universality* of the poet's dominion, she sometimes touched the more impassioned strings of the heart ; but with so gentle and delicate a hand as to show that hers lay not there. She mistook her vocation for the brief moment, but soon recoiled as if aware that she was treading on ground not her own.

The last illness of Mrs. Osgood, was endured in the spirit in which she had lived and sung—cheerfully, if not joyfully. But a few days previous to her death, she indited—to a young girl who called to lighten the tedium of her suffering by making paper flowers—the following lines;—lines which are in every respect indicative of her character and poesy :

‘ You ’ve woven roses round my way
And gladdened all my being;
How much I thank you none can say,
Save only the All-seeing.

May He who gave this lovely gift,
This love of lovely doing,
Be with you whereso’er you go,
In ev’ry hope’s pursuing !

I’m going through the Eternal gates
Ere June’s sweet roses blow !
Death’s lovely angel leads me there—
And it is sweet to go.’

REV. W. LISLE BOWLES, venerable for his age and position as a divine and a scholar, is also on the list of the departed. As a poet, he is principally known for his sacred sonnets and for his edition of Pope’s Life and Works; an edition that has obtained less currency than Dr. Johnson’s, probably because of the unfavorable view of the great poet’s character entertained by his editor. It was this which gave rise to his somewhat famous controversy with Lord Byron, whose biting ridicule told so effectually with the literary public.

OUR COTEMPORARIES.

—THE ‘ *Bulletin of the American Art-Union*,’ as usual, is filled with matter indicative of an able editorial supervision.

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To CORRESPONDENTS.

‘ CARLYLE.’

—THE author has our assurance that we shall make use of his manuscript as early as possible. A press of matter has forced us to delay several valuable papers.

‘ ARTICLE REVISED.’

—THE gentleman who sent us the ‘ Article Revised,’ is hereby admonished of his rashness. Can he not afford to visit us soon ?

ERRATA.

—WE thank our friend for his kind letter, and gladly make the correction.— In ‘ The Song of Seralim,’ second stanza, for ‘ flowing,’ read ‘ flowery,’ and in the last line of the fifth, for ‘ darkness with the light,’ read ‘ their light.’

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From the Hon. CHRISTOPHER MORGAN, Secretary of State, and Superintendent of Common Schools.

STATE OF NEW YORK, *Secretary's Office,*
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